# A THEOLOGICAL AND PHILOSOPHICAL TREATISE of the nature and goodneſſe of *Salt*,

OVT OF THE HOLY SCRIPTVRES, learned Writers, and approued practiſe:

Wherein the old vulgar conceit that *Salt makes earth barren*, is examined;

AND THE MVCH MORE ANCIENT truth, that *Salt is the great fructifier of the earth*, is eſtabliſhed.

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LVKE 14.34.

*Salt is good: but if it haue loſt his ſauour, it is neither meete for the land nor dunghill.*

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BIB. CANT. ACAD.

*AT LONDON*
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You are { The Salt of the earth. / The light of the world. } Matth. 5.

Sale & Sole } Nihil vtilius. Plinie.

15-81.01

# THE CHAPTERS AND principall points of this Treatise.


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# AVTHORS ALLEAGED
## *in this Treatiſe.*

### Diuinitie.

*The holy Scriptures.*
*Ambroſe.*
*Auguſtine.*
*Origene.*
*Tertullian.*
*Baſile.*
*Gregor. Naz.*
*Elias Cretenſis.*
*Nicetas.*
*Philo Iudæus.*
*Arnobius.*
*Hilarius.*
*Theodoret.*
*Procopius Gazæus.*
*Heſichius.*
*Caſſiodorus.*
*Anaſtaſius Synaites.*
*Gregory.*
*Druthmerus in Matth.*
*Theophylact.*
*Caſſianus.*
*Gloſſa ordinaria.*
*Hugo Cardinalis.*
*Ludolphus in Pſal.*
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### Humanitie.

*Homer.*
*Plato.*
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*Galen.*
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*Plautus.*
*Virgil.*
*Horace.*
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*Cicero.*
*Plutarch.*
*Plinie.*
*Macrobius.*
*Euſtathius.*
*Eraſmus.*
*Lemnius de occultis naturæ miraculis.*
*Mizaldi Centuria rerum memorabilium.*
*Fracaſtorius de Sympath.*
*Cœlius Rodiginus lectionum antiq.*
*Pancirollus de rebus perditis & nuper inuentis.*
*Toſtatus.*

| Diuinitie. | Humanitie. |
| --- | --- |
| *Tostatus.* | *H. Salmuth in Pancirollũ.* |
| *Carthusian.* | *Munsteri Cosmog.* |
| *Caluine.* | *Stuckius de Sacrificijs Antiquit. conuiual.* |
| *Bucer.* | *Wernherus de admirandis Hungariæ aquis.* |
| *Musculus.* | *Pierij Hieroglyphica.* |
| *Pellican.* | *Scaliger de subtilitate.* |
| *Iunius. Tremellius.* | *Lipsii virgo Hallensis.* |
| *Montanus.* | *Quercetanus de chymica & hermetica med.* |
| *Salmeron.* | *Sigonij historia Ital.* |
| *Pererius.* | *Gentilis de Iure belli.* |
| *Pineda.* | *Goropius Becanus.* |
| *Maldonate.* | *Ber. Gomezius de Sale.* |
| *Costerus.* | *Leunclauij historia Musulmanica.* |
| *Serarius.* | |
| *Delrio.* | |
| *Mariana.* | |
| *Iesuits.* | |
| *ff. Valesius de sacra philosophia.* | |

# A THEOLOGICO-PHILOSOPHICAL TREATISE OF THE NATVRE and goodnesse of Salt.

## CHAP. I.

### *Of the goodnesse of Creatures in generall left since the fall of Man.*

WHen the God of Nature had made and adorned this great world, and last of al Man (the little world) to gouerne the greater, he forthwith taking a viewe of all his workes, found and pronounced, *they were all very good.* Genes. 1. 31.

But this was too great happinesse long to endure, for Satan (the great euill one) enuying this goodnesse, conspired with man (in whose onely power it was, though to make nothing, yet to marre all things) and preuailed with him to transgresse, and so by mans sinne all things were made euill, which by the holy and most high God were created good.

And now dame Nature (the Empresse of the great world) who whilome in the time of that vniuersall goodnesse sate crowned with all content and triumphing in glorie, sate now mourning and lamenting couered with the ashes of confusion.

Thus man hauing quite loſt his morall goodneſſe, and thereby all Creatures, both ſimple and compound, Cœleſtiall or inferiour, ſenſitiue and vegitable hauing with him loſt their naturall goodneſſe; there remained nothing in reaſon to follow, but a totall and finall deſtruction of all both great and little world.

For he that made the world good, and left it good, when he comes and findes it euill (ſo contrarie to that he made) no maruell if his Iuſtice be as readie to confound it when it is euill, as his Mercie was to make it when it was not.

But when the ſentence was going forth, that man ſhould inſtantly be ſent to hell (as his ſinne deſerued) and the world brought to nothing (as it was before) Mercie ſtood vp and made interceſſion, and by the meanes of a moſt mightie Mediator procured ſtay of the iudgement, both againſt Man (the principall) and the Creatures (acceſſaries) in this high rebellion.

And not onely Man had time giuen him to repent and meanes to bee ſaued; but the ſame Mercie procured alſo that the originall naturall goodneſſe, which Man and all the Creatures with him had forfeited, ſhould not be vtterlie extinguiſhed, or taken from them, but that ſome ſmall portion as relikes and remainders of their glorious Creation) ſhould ſtill remaine both of diuine goodneſſe in the ſoule of man, and of the goodneſſe and excellencie of Nature in the Creatures.

And now Mercie hauing obtained this mitigation, therefore that they might not fall away further, but rather riſe againe towards their former perfection, committed Man to the tuition of Grace, and the Creatures to the care of Nature, and for her better rectifying of them, gaue her art for her aſſiſtance.

So that now as Man for the guiding and rectifying of his ſoule, had *Grace* giuen him to perfect his Reaſon: ſo had Nature art adioyned to her, the better to reduce the Creatures to ſome competent part of their former perfection.

And

And thus Man by the power of diuine Grace; And Nature, by the helpe of humane art haue both of them ſince that day preſerued, and in ſome ſort bettered and augmented that remainder of originall naturall goodneſſe, which through the mediation of Mercie was left in them ſince their fall: inſomuch as hereby Man is inabled (by Grace helping Nature) in ſome acceptable degree to glorifie God; and the Creatures in ſome profitable meaſure to ſerue Man.

## Chap. 2.

### *Of the goodneſſe generall of two Creatures, Honey and Salt.*

THeſe relikes of originall goodneſſe in the creatures (by the wiſe diſpenſation of God the Creator) be in euery creature more or leſſe, as the lights and grounds of naturall reaſon in euery man: yet not in the like manner. For all men be equallie corrupted by the fall, but all creatures were not equallie depraued; but the ſparkles of their former and primitiue goodneſſe remaine in ſome, much more glorious then in others.

The truth whereof ſhines moſt clearely in the admirable ſympathie and antipathie which is amongſt ſo many kindes of creatures, whereby ſo many ſtrange operations are done in and vpon one creature by another: the bookes of the learned are ſo fraught with the theorie, [a] and the life of Man is ſo full of the continuall practiſe hereof, as giues a iuſt cauſe of a ſuperſedeas to my labour in this kind.

So that it ſhall be ſufficient for me at this time onely to obſerue, that howſoeuer that primitiue perfection of the creatures goodnes, is not recouerable, [b] *vntill the time that all things be reſtored*; yet by the bleſſing of the Creator vpon the power of nature, cooperating with the induſtrie of humane art, ſuch a meaſure is recouered in many crea-

[a] *Fracaſtorius de ſympathia & Antipathia. Leu. lemnius de occultis naturæ miris. Myrald. memorabilia.*

[b] Act. 3. 21.

tures, as is much honorable to God and greatly seruiceable to Man. Nay in this point the creatures haue a preheminence aboue Man. For by the iudgement of the iust God, Man who was the principall in this transgression, is therefore also principall in the punishment, and hath therefore lost more of his originall goodnesse then the creatures of theirs.

*I deny not but man is restored by grace to a greater excellency then the creatures: But I say, the creatures, haue lost lesse of that they had in the beginning then man hath.*

And therefore whereas by the voice and verdict of the great and good God (the onely iudge of goodnesse) there is now [d] *no man that doth good, no not one.* Nay in regard of such goodnes; [e] *none good but God alone:* yet the goodnesse which is in creatures is not so far extinct, but that the glorious Creator (who after the creation ouerviewing the creatures, found and pronounced all to be very *good.*) Now in the time of sinne and corruption surueying the world againe, long after the fall of Man, hee findes two (euen of these inferior and terrestriall bodies) to haue so much of their originall excellencie remaining in them; that he pronounceth of them (and of them in a speciall manner aboue others) *that they are good.*

[d] Psal. 14.3.
[e] Mark. 10.18.

And that goodnesse of those two creatures is so extraordinarie, that lest Man by not knowing it should want the benefit of it: he hath vouchsafed to record it in that Booke of Bookes (wherein hee hath made knowne himselfe to man, and reueiled his holy will both for Iustice and Mercie) euen in the holy Bible, I say he hath proclaimed to all the world the goodnesse of those two creatures, which for the most part lie much neglected, or at least very little esteemed of all men. *Eate Honey* (saith God in the olde Testament) *for it is good: Salt is good,* saith Christ in the new Testament.

Prou. 24.13. Luk. 14.34.

And though there is nothing in the world, neither created by God, nor that he suffers to be in the world, but it hath some goodnesse in it (so good a God is hee) and is some way beneficiall to man and seruiceable to himselfe, and so consequently are good in their kinde and degree; yet it must needs bee granted that there are no other of

their

their kinde of whom the Creator ſpeakes ſo much, and that in ſo full euident and expreſſe tearmes of commendation as of theſe two, Honey and Salt: of both which he affirmatiuely and diffinitiuely pronounceth:

*Honey is good,*
*Salt is good.*

Now mens words are winde, and their praiſes idle, and oftentimes (like men themſelues) *lighter then vanity it ſelfe,* [h] But Gods words are full of waight, and truth: They are Pure (ſaith *Salomon*) [i] they are Sure [k] (ſaith *Dauid*) ſure from vncertainty: Pure from flatterie: when therefore he either praiſeth or diſgraceth, Man or Creature, we may reſt aſſured it is not without cauſe.

[h] Pſal.62.9.
[i] Prou.30.5.
[k] Pſal.19.7.

Neither ſo alone, but ſeeing euen men (if they be wiſe) vſe not to admire trifles, nor make much praiſes of that that is little worth: ſurely God who is goodnes and greatneſſe and wiſedome it ſelfe cannot bee deceiued in the vnderualewing or ouerprizing the goodneſſe of any thing.

But as if a great Stateſman ſay ſuch a man is wiſe, we may be ſure he is no foole: or if a King ſay ſuch a one is rich, we may reſolue he is no begger: So when the moſt wiſe and mighty Creator, King of heauen and earth ſaith ſuch or ſuch a thing is Good, we may be ſure that ſome ſecret and extraordinarie and much more then a vulgar goodneſſe dwels in that creature.

God ſaith *Niniue* was *a great City,* [l] and ſo it was, euen beyond all Cities of that time. He cals *Abſolon a beautifull goodly man* [m] and ſo he was, euen the mirrour of his time. He calles *Aſahel* a ſwift runner, and no maruell, for no man might match him, nay no creature but the wild Roe. [n] God calles *Moſes* a meeke man, [o] and was not he the meekeſt vpon earth? *Iob a iuſt, and patient man,* [p] and was not hee a Preſident for Iuſtice, and a patterne for Patience to all ages? He ſaith it is a moſt *fearefull thing to fall into the hands of the liuing God*; and is there any thing ſo terrible? he ſaith it is *a moſt bleſſed thing to be his ſeruant,* and is there any thing ſo happy?

[l] Geneſ. 10.12.
[m] 2.Sam.14.25
[n] 2.Sam.2.18.
[o] Numb.12.3.
[p] Iob 1.2. Iam.5.11.

Then let any man anſwere in reaſon: Shall he bee extraordinarily faire, whom God calles faire? and hee extraordinarily ſwift, and meeke, and iuſt, and patient, whom he ſo calles? and ſhall that be exceeding Great, which hee calles Great: moſt ſweet which hee ſo calles: That moſt terrible, and that moſt bleſſed which hee ſo names? And ſhall not that be in an extraordinary meaſure Good, which he calles Good? ſurely no reaſonable man, and much leſſe any Chriſtian can doubt of it.

## Chap. 3.

### *That man ought to ſearch into the goodneſſe of Creatures.*

THat therefore ſuch creatures are exceeding Good which God ſo calles, I hope no man will make queſtion: But what and how great the Goodneſſe of that creature is that God calles Good, and wherein eſpecially that goodneſſe conſiſteth, that is more queſtionable.

And ſurely it were no ſmall happineſſe to the world, if we could as well diſcouer and find out the goodneſſe of theſe two creatures, as it is certaine they are both of them good in ſome extraordinary meaſure.

More blameable is our backwardnes, and more ſhamefull our ignorance in this point: For to make them Good, and pronounce them Good, it belongs to God and not to man: but to find out and make vſe of their goodneſſe, that is the worke of man: The firſt is done by ſtudie and ſpeculation, the latter by practiſe and experience.

Had God concealed from vs whether they had beene good or no, and put vs to trie and ſearch that out at our perils; wherein (as in many things wee doe) wee might haue poſſiblie loſt our labour, finding that to be euil which wee imagined to bee good, it had beene ſome pretence to our idleneſſe.

But

But when as, not wiſe men, but the onely wiſe God himſelfe hath ſaued vs that labour, and pronounced definitiuely they are excellently Good, ſo that our labour is grounded vpon an infallible foundation, our negligence is without all excuſe, if we ſeeke not by ſpeculation to find out, and by practiſe to make vſe of ſo great a Goodneſſe.

If a beggerly Mounntebanke abuſe the world with proclamation of, I know not what, vertues and rare operations of ſuch a roote, or receit brought from a farre countrie, or newly deuiſed by himſelfe, by and by there bee found fooles good ſtore, that will caſt away their monies, and endanger their healths, by making deſperate triall, of they know not what. A vaine Courtier cannot commend a fooliſh faſhion of attire, but others will try it: An idle number cannot once commend a filthy Play, but hundreds runne to ſee it: An Epicure cannot commend ſuch a meate or ſawce, but others will be trying how good it is.

Thus euill men cannot ſo ſoone caſt a falſe colour of goodneſſe, vpon an euill, or at the beſt an idle thing; but men are ready to make triall of it. And ſhall God himſelfe commend ſo good things, whoſe excellencie is not onely certaine, but extraordinary, and may hee not haue, if not the credit to bee truſted, at leaſt the right to haue them tried.

If a Wiſe man commend ſuch a book, for a good booke; who will not reade it? If a learned and expert Phyſition commend ſuch a receit, for ſome rare vertue, who wil feare to take it? Then let no wiſe Chriſtian offer ſo great wrong to the moſt high, as not to ſearch and make triall of that Goodneſſe, which is warranted by the word of his truth, Euen his, *whoſe waies are all mercy and truth* to them that truſt in him; Mercy in promiſing, & Truth in performing. Pſal. 25. 10.

Myſteries of faith he deliuers vs vpon his word, and vpon that word of his, will haue vs to beleeue them: But as for myſteries of nature and ſecrets of Art, hee giues vs leaue to try them, and commands no further to giue credit to them, then proofe giues vs warrant.

As.

As therefore it were condemnable curiositie, to search and pry into the mysteries of faith, and to seeke to make them subiect to humane apprehension: So is it inexcusable slothfulnesse, not to search narrowly into such secrets of Nature, and such excellency of the creatures as God hath vouchsafed to reueale in his word. And no lesse doth the iust and wise God condemne negligence in the latter, then curiosity in the former: and no more requires faith and obedience to the former; then diligent search and triall of the latter.

Let such therefore as will not lose their time in speculation, nor their cost in triall, bend their studies, and turne their practise to the triall and vse of such creatures as are commended to them by the Creator: so shall they bee sure to lose neither time nor cost.

1. Tim. 4. 4. Now though it be most true which the Apostle saith, *euery creature of God is good*, & in some measure, & to some purpose profitable and seruiceable to man: yet seeing God vouchsafeth, to say so onely of these two amongst all the inferiour creatures by a full, absolute and definitiue sentence in a peculiar phrase and fashion, it cannot but bee labour well bestowed to consider of the goodnesse of these creatures.

Goodnesse is a thing amiable and louely in it selfe; yea, so much as there is nothing louely in the world but Goodnesse: Nay God himselfe doth not otherwise challenge to be loued with all our heart, but because hee is Goodnesse it selfe.

He lookes to be feared for his power, honoured for his iustice, admired for his wisedome, but to be loued for his Goodnesse.

And this most infinite and perfect Goodnes of the Creator hath diffused & scattered the beams, and deriued some sparkes of goodnesse into his creatures, who therefore also are loued because they be Good: and so certainely doth loue attend Goodnesse, that euery creature the more good it is, the more it is loued, and nothing can make any creature

creature loued but Goodneſſe.

Man is a goodly and glorious creature: yet *that* (ſaith the holy Ghoſt) *that is to be deſired of a man is his goodneſſe:* much more may I then conclude the ſame of all inferiour creatures: *That, that is to be regarded and deſired and ſought after in a creature, is the goodneſſe of it.* Prou.19.22.

As therefore when we would know what a man ſuch a one is, we aske what good doth he: So when wee would know what any creature is, it behooues vs to aske, what it is good for.

Now for the manifold goodnes and excellency of theſe two creatures, *Honie* and *Salt*, how great it is, and how far beyond the vulgar conceit, and the ordinarie vſe that is had of them; God doth not tie vs to beleeue his word, but bids vs make triall and then truſt.

## Chap. 4.

### *Of the particular commendations of Honie and Salt expreſſed in the Scriptures.*

AND the better to encourage vs in making triall, and to aſſure vs our labour ſhall not be loſt, hee proclaimes to the world, not once but often, not one way but many waies the extraordinary Goodneſſe and excellency of theſe two creatures.

To ſpeake but briefly of the former, becauſe the more ample conſideration of it is reſerued for another opportunity; let vs content our ſelues (for the preſent) with that we find in the holy Scriptures.

When God would chuſe out a countrie for his beſt beloued people, and encourage them to goe to it: hee tels them: [r] *It is a land that flowreth with milke and Honie.* [r] Exod.3.8.

When he would make knowne to his children the vnſpeakable beauty, and ſpirituall ſweetnes of Religion, hee chuſeth to expreſſe it in this reſemblance, *It is ſweeter then Honie* or the *Honie combe.* [r] Pſal.19.10.

When he would describe a flourishing and well gouerned countrie, a happie and glorious time, wherein no good thing is wanting, hee pleaseth thus to describe it: [x] *Butter and honie shall euery one eate that is within the land.* Esa.7.22.

When Christ would set out the sweetnesse and excellencie of the state of grace and glory wherein hee makes his Church partake with himselfe, he saith; *I ate my hony combe and my honie, I dranke my wine and my milke; Come O friends, eate and make you merrie, O welbeloued.* Cant.5.1.

Such account doth God make of this creature: They therefore that will take paines either to write, or practise vpon the nature, properties, vertue, and strange operations of this creature, may heere see hee shall not worke vpon a barren subiect.

But if we please to consider of the other of these two, namely Salt, It is strange to see how the Lord of all creatures hath as it were neuer satisfied himselfe in honouring, praising and extolling the Goodnesse of it.

When he makes his long lasting couenants of grace and mercy with his people; what saith he but this? [x] *I will make with you a couenant of salt.* 2.Chro.13.5. Numb.18.19.

When he establisheth the forme of his owne seruice and order of his sacrifices, he commands that [y] *euery sacrifice bee seasoned with salt:* and bids take heede that they forget not *the salt of the couenant of their God:* [z] Some sacrifice consists of beasts, some of birds; in some is wine, in some oyle; in some honie, in some meale: [a] But salt in all. [y] Leuit.2.13. Ezech.43.24. [z] Leuit.2.13. [a] Mark.9.49. Leuit.2.13.

When the Apostle would forbid all absurdity, vanitie, filthinesse and impiety, in the tongue, and shew a man how to expresse all naturall, morall and supernaturall grace in speech, he saith no more, but includes all in this, *Let your speech be gratious and powdered with salt.* Coloss.4.6.

When Christ would honour the Apostolicall and Ministeriall function to the world, he dignifies it with this title: *you are the salt of the earth:* and when he would haue a man compleate in all vertue, and full of all goodnesse, hee comprehends it all in this, *Haue salt in your selues.* No maruell Matth.5.13. Mark.9.50.

then

then if our blessed Sauiour proclaimes to all the world *that salt is good*: For if spirituall grace and vertue and holinesse in the highest degree be fitly and truly tearmed a spirituall Salt, then assuredly (if Christ bee a sufficient Philosopher, and knowes how to speake properly) wee may safely conclude that naturall Salt is one of the most excellent and vertuous amongst these terrestriall creatures: wherefore it may seeme labour well spent to descend vnto a more distinct and particular consideration of this *Elogium* and rare commendation that Christ giues it, saying,

*Salt is good.*

## Chap. 5.

### *Of the manifold goodnesse of Salt, for naturall and morall vse.*

TO speake of the Salt of nature, that admirable quintessence I leaue to the paineful and patient (and much to be pitied) Chymists: to speake of the many sorts and kinds of artificiall Salt made by man, and of the manner how to make and extract them, I leaue to other professions: I will not moue out of my Sphere, nor wander out of my element, I will therefore confine my selfe within the bounds of holy Scripture and approued practise? And as I walke along will but point at the seuerall and speciall parts of Goodnesse shining in that creature.

And first euery one knowes, that salt is that that giues relish and taste to all things that man eates; whereupon it is called the [a] *seasoner of all things*. What relish is there saith *Iob*, in that that wants Salt? and in this respect it is so necessarie, that as the learned teach, without it the life of man cannot consist [b].

And because it giues all things their owne true taste and perfect relish, therefore thence the ancient learned did draw the vse of it from naturall to morall actions; in so much

[a] *Potest autem aliquis minus quærere: Nemo est qui Salem non desideret, & meritò cum Sali debet omnis cibus quod sit gratiosus Cassiod. var. lib. 12. cap. 24.*

[b] *Sal primum & maxime cõmune condimentũ adeo vt vita humana sine Sale nequit degere. Erasm. in Chiliad. Iob 6. 6.*

much as vnder the name of Salt they comprehend the ornaments and complements of the mind [c].

The operations of an actiue vnderstanding and fruits of a good wit they cald [d] *sales*: and hee that had nothing in him, they cald him a fellow without Salt: *insulsus, insipidus*.

As it seasons so it preserues from putrefaction, in so much as that which without it would quickly perish, by the power of Salt hath as it were a new life put into it, and is made able to endure for many ages: In this respect the wise Heathen gaue great (if not too much) honour to it: [e] *Homer* cals it a Diuine thing; and *Plato* saith, that of all things in the earth, Salt in the nature and operation of it, is next a kinne to diuine and celestiall substances. And for this cause it was (whatsoeuer some doe triflingly conceit) that the Egyptians vtterly forbad the vse of Salt euen in their bread, for honour I say and not for detestation; and thence came it, that alwaies when they came to receiue an Oracle or diuine answere, they vsed to bring forth *fabam & salem*, bread and salt [f]: And indeed (saith learned *Erasmus*) This is a most diuine property in Salt, that it deliuers dead bodies from corruption, and as a second soule [g] enters into them and preserues them being dead from putrefaction, as the soule did when they were aliue.

So that looke what the soule was to a liuing body that in a certaine proportion is Salt to a dead body.

And for the better demonstration of this truth, the God of truth himself, who as he made al things, so best knoweth the nature of all things; when he makes his firme and long lasting couenants with his people or his Priests, hee vseth this phrase, *I haue done it by a perpetuall couenant of Salt*.

As it seasons and preserues, so it is most excellent Physicke both to man and all other creatures? For to omit that which the greatest Philosophers doe hold, that out of Salt alone may bee extracted the most powerfull, wholesome and vniuersall Physicke in the world.

This we are sure of, that euen the rude and raw Salt is most helpefull and wholesome to mans body; whereupon it

[c] *Adeo necessariũ est elementum Sal, vt tũ sient intellectus ad voluptates animi quoque, hinc Sales: & insulsus: Hinc Catul. Non in tam magno corpore mica salis. Plin. Erasm.*

[d] *Sal indicium rationis iudicij, & piæ opinionis. Theod. in Ezec. cap. 43. Sal spiritualem prudentiam, & diuinam doctrinam indicat. Theod. in Cant.*

[e] *Homerus Iliad. 1. Salem diuinum appellat; & Plato in Tymæo scripsit Salẽ rebus diuinis amicissimum & proinde Ægyptij Honoris causâ prorsus a sale abstinuêre, adeo vt ne panibus vescantur Sale conditis. Eras. Pier.*

[f] *Diuina responsuri Salem & fabã apponebant. Pierius.*

*For this point of preserving, see also Greg. Naz. et Elias Cret. Orat. 1. de Pace.*

it is that *Galen* [k] preſcribes infants newly borne to be preſently waſhed with Salt before they be ſwadled: And *Auicenna* bids that this be done ſpeedily, as they tender the health and ſafety of the child.

And though theſe Phyſitions bee worthie to be truſted (being ſo great men) in their owne facultie, yet it makes much for the honour of this truth, that God himſelfe auers the ſame: for to this alludes the Prophet when hee ſaith of Ieruſalem: *Thy nauell was not cut, thou waſt not waſht with water, nor ſalted with Salt:* vpon which words ſaith *Theodoret, Midwiues vſe to applie Salt to infants newly borne.* Nor is it Phyſicke to mans body alone, but euen to all creatures, who therefore not onely willingly eate it being brought them, but ſeeke it when they want it: And to this end ſaith an ancient Doctor [m] *It is vſuall to ſet whole pillers or ſtones of ſalt before creatures that are not well or in ill liking, that they may by licking thereof recouer and become ſtrong.*

And it ſeemes by that Father, that it was an vſuall and common Phyſicke in Italie for their cattell. And ſo is it vſed in Poland continually as [n] *Munſter* reporteth. And ſeeing Salt is ſo great a helpe, not onely to the continuing and preſeruing, but euen to the reſtoring of health in man and all creatures; it is no maruell that the ancient Latins did deriue their denomination of health from Salt: ([o] *ſalus a ſale*) which opinion I ſhould not haue ventured vpon my ſelfe, had not great learned men gone before me heerein. As *Lipſius* himſelfe both teſtifies and allowes.

And hence doubtleſſe it comes that ſtipends and penſions for maintenance were called [p] *ſalaria*, as the learned doe write: and the holy text it ſelfe ſeemes to approue as much; for in Ezra 4.14. wee finde that the officers and courtiers of *Artaxaſhſt* in their letters of complaint written to the king againſt the Iewes; where we ſay wee haue been maintained, brought vp, *and receiued penſions in the kings palace*, they ſay, as the words ſound in the originall: *We haue eaten the ſalt of the kings palace.*

*And Werther de admirandis. Hungarie aquis.* Numb. 18.19. 2. Chron. 13.5.

[k] *Galenus lib. de ſanitate tuenda circa medium.*

[l] *Sal obſtetrices ſolent infantibus adhibere. Theod. in Cant.* Ezech. 16.4.

*Of the excellent power of Salt for medicine, ſee Munſter in his Coſmog. lib. 6. cap. 50.*

[m] *Sæpe videmus quod pecora ſalis brutis animalibus apponitur, vt ex eadem Salis Petra libere poſſint & melioravi. Greg. in hom. 17. in Euangel.*

[n] *Munſterus Coſmog. lib. 4. cap. 13.*

[o] *Lipſius in diua virg. Halenſi cap. 5.*

[p] *Salaria a Sale, Salmuth in notis ad Panciroll. de rebus perditis lib. 1. & Plin. lib. 7. cap. 31.* Ezra. 4.14.

And no maruell though it haue these notable operations, for puritie is a great excellencie, and mixture giues suspition of depravation and tends towards corruption: now as the soule is a pure creature amongst the spirituall; so Salt is one of the purest amongst terrestriall bodies The ancients held a great degree of puritie to be in Salt; in so much that it came into a prouerbe: *Purior salillo*, and thereupon saith the Poet; *Est tibi far modicum & purum sine labe salinum:* And *Ouid, Far erat & puri lucida Mica salis.* And another saith: *Modo mihi sit mensa tripes & concha salis puri.* And for this puritie of Salt in the constitution and nature of it, and from the power that it hath to season and preserue; it was vsed in all sacrifices and diuine worship amongst the aucient heathen [r].

In this respect (saith the learned) great hath alwaies been the authoritie and respect giuen to Salt especiallie in sacrifices: the Heathen neuer sacrificed without their *Mola* [s], which *Vergil* calls *Mola sale aspersa: Horace, Mola salsa*, as also *Plautus:* and without this they held they could not please nor pacifie their gods. Wherein it appeares how the diuell is but Gods ape, and imitates his worship, who commands in his lawe, that *no sacrifice be offered without Salt.*

And from the consideration of this puritie and power of preseruing that is in Salt, comes it; that the ancients made Salt to bee the signe and symbole of many vertues, especiallie of true friendship the most diuine action performed amongst men; to which end, and from which ground came the custome of our forefathers to set Salt vp. on the table before all meate, and to let it be first set on and last taken away [x]: and though the feast were neuer so sumptuous, yet was it imperfect without Salt, which appeares not onely by that olde verse: *Omnis mensa male ponitur absque sale:* But by the graue testimonies of diuerse learned, which write, that *Salt is the signe and symbole of friendship, for which cause it is first set on the table, and last taken away, and is alwaies to be set on before the guests come.*

As

*The same phrase is vsuall to this day in the Turkes Court. Hist. Musul. lib. 16. pag. 616. & 621.*

*q Salem appositio: Adagium. hoc est ferua iustitiam & equitatem in omni negotio, nam Sal constat ex rebus purissimis Erasm.*

*r Stuckius de sacrificijs: Panciroll. & Salmuth: de rebus perditis.*

*s Nulla sacrificia sine mola Salsa. Plin. lib. 31. cap. 7. Leuit. 2. 13.*

*x Sal Amicitiæ signum & symbolum, durationis & puritatis gratiâ; & quia sicut Sal ex aquis multis & fusilibus in vnum solidum corpus coalescit: ita animi duorum coniunguntur in vnum ita vt fiant vna anima Pier. lib 31. Sic & Cœlius Rodiginus Lect. antiq. lib. 7. cap. 1.*

As though they should tell vs that our forefathers did heereby intend that the guests seeing Salt on the table, might see they were inuited in loue, and were loued before they came; and seeing it last vpon the table after all meate, might see that feasts might haue an end, but loue should last for euer.

And hereupon it is (say also diuers learned and diligent writers) that *y It hath been held ominous and vnluckie to haue the Salt fall and be spilt vpon the table,* y because it did argue, as they feared, a breaking or disloluing of friendship, which (as Salt is of many cornes) is contracted of seuerall hearts of men, combining themselues in one bond of loue.

And from the same ground doubtlesse came the prouerbe, that two friends haue eaten together a bushell of Salt: rather then of wheate or any thing else, though the vulgar only applie it to the length of time in which the friendship hath been growing.

And thence also it seemes it might very well come, that to reach one another Salt is held and practised in most Nations as a dutie of ciuilitie and common courtesie, and for the most part is required and done by one friend to another: and in some Nations is held a signe of so great familiaritie (if it be done by a man to another mans wife) as they hold it a sufficient cause of iealousie and quarell *.

And no maruell, for in ancient times they held it so sacred and religious a thing, as if the table wanted Salt, they held it to be prophane: but if Salt be once set on, then the table was consecrated, z as *Macrobius* notes (the great obseruer of antiquities). By whom also and by others it is apparent that they held it so diuine a creature, as it was neuer ioyned with any thing but their gods: in so much as in all high feasts the guests held not themselues welcome, nor safe, vnlesse the Salt and the shrines of their gods were set vpon the table: the Salt they conceiued did argue their welcome, and kind acceptation: and their Images of their gods to be their protection.

y Per sal, Amicitiæ firmitas et perseuerantia significatur, quare pleriq; ominosum habent: si sal in mensam profundi contigerit. Pierius in Hieroglyph. lib. 33. Goropius Bocanus lib. 3. p. 143. Sic etiam Stuckius: Antiquit. conuiual. lib. 1. cap. 30. Cicero de Amicitia.

* In Italy.

z Constat etiam salis olim in mensa quandam fuisse religionē, vt in prophanis habitum fuerit mensam tangere salino: Contra appositus sal mensam consecrabat: vt ex illo Macrobij liquet. Sacras facite mensas salinorum appositu, & simulachris deorum. Vnde etiam illud Statij, Casæ Genius tutelaq; mensæ.

CHAP.

## Chap. 6.

### *That Salt is profitable to generation and multiplication in all liuing Creatures.*

[a] *Ideò etiam Sal diuinum dicitur ab Homero, quia omne id quod generandi vim habet, diuinum esse videatur. Plutarch. Symp. lib. 5. q. 10.*

[b] *Hoc etiam in se diuinum habet Sal, quod vim quandam gignendi genuinam in se habet: & seminalem vigorem expergefacit acuitq. Hinc est quod e nauibus marinis immensa murium vis solet enasci.*

[c] *Hinc etiam poetæ venerem fingunt è Salo natasi: Et omnes deos marinos fœcundos: denique nullum animal adeo fœcundum vt omnia marina. Erasmus in Chil. Pier. Hierog. Pancirollus & Salmuth. de rebus inuentis. lib. 2.*

AND this Seasoner of all things, this Preseruer of all things, this most pure creature hath yet a more excellent operation, which the ancient learned did also hold a diuine property in it [a], namely that it greatly auailes to generation [b], and not onely stirres vp and sharpens, but continually augmenteth and encreaseth the generatiue faculty: and hereof they gaue many demonstrations, as that no part of the world did multiplie so incredibly, either for variety, number or greatnes, as the sea which is salt, and that no house did euer breed that number of mice or rats, as a ship that lyeth or passeth in the sea.

And hence came it that the ancient learned, faigned *Venus* or the mother of generation to haue her beginning from the froth of salt water [c], and it is obseruable that howsoeuer other of their idle and idoll gods were by them supposed to be barren: yet all their sea gods and goddesses were euer fruitfull. By all which they had no further meaning, but to let the world know that the moistnesse and saltnesse of the sea are the true, proper and powerfull causes not onely of generation, but of multiplication also.

Neither did the Heathen roue at randome in this point, for God himselfe auers it in the holy text.

For proofe whereof, let all men obserue how at the creation, when God said of the earth, *let it bring forth trees and plants*, &c. And for foules, Let the foule flie in the open firmament: and of cattell, Let the earth bring forth the liuing thing according to his kinde, &c. of fishes in a peculiar phrase he saith, Let the waters bring forth *in abundance*, euery thing that hath life. And it is not without cause that God saith of and to the fishes rather then other

*Gen. 1. 20.*

vnreasonable

vnreaſonable creatures: [d] *Encreaſe and multiplie and fill the waters.* And in the 104. Pſalme (that *compendium* of all naturall Philoſophie) after he had ſhewed how euery element is furniſhed with his particular kinde of creatures, he concludes with the ſea in theſe words; *O Lord how manifold are thy workes, in wiſedome haſt thou made them all, the earth is full of thy riches: ſo is the great and wide ſea alſo, wherein are things creeping innumerable both ſmall and great beaſts.*

[d] Geneſ.1.22.

*Sciendum eſt quod nihil ex iis quæ ſunt creata deum inueniemus benedixiſſe, niſi hominem, & quæ nata ſunt ex aquis, Anaſtaſ.7 in exam.lib.5.*

The earth is full; but in the ſea are innumerable: Of the beaſts of the earth the learned haue obſerued, that there be (alaſſe) ſcarce 120. ſeuerall kinds [e]; and of the foules of the aire there cannot bee many more or ſcarce ſo many. But who can reckon the kinds of creatures in the Seas, or the number of any one kinde? If any bee ſo preſumptuous to thinke they can, let them heare themſelues controled by the voice of God himſelfe, ſaying, therein *are things creeping innumerable.*

[e] *Scaliger Exer. 200.&c. Cardan de ſubtilit.lib.10. Plin.lib.8. Pererius in Geneſ.Tom.2. lib.11.diſput. 8.9.10.11.*

And the learned doe well know that this is aſcribed as originally vnto moiſture, which is *principium generationis*: So principally alſo the to ſaltneſſe of the water [f], and therefore it is that there are not only more particulars, but farre greater variety of kinds of liuing creatures in the ſalt waters then in the riuers that are freſh (taking quantitie for quantity) for in the inland riuers is moiſture alone, but in the ſea moiſture and ſaltneſſe both together. And vpon the ſame reaſon it is that riuers which runne into the ſea, and by the courſe and recourſe of the ſea, doe participate with the ſaltneſſe thereof are farre more fruitfull then pooles or ponds, vnleſſe they be holpen by art and induſtry.

[f] *Ber.Gomezius de Salt.lib.1. cap.22.& Valeſius de ſacra phiſ.cap.34.*

And to ſhew that ſalt hath this generatiue and fructifying power, not onely in water where it hath moiſture to aſſiſt it; Therefore the wiſedome of the Creator hath appointed, leaſt moiſture ſhould ſeeme to carrie away all this honour from ſaltneſſe, that the ſame experiment and concluſion ſhall be found true in creatures that liue vpon the earth or aire, as their proper element, and cannot liue

in waters: The learned haue obſerued, and they that loue hunting know it to be true, that when they would maintaine and multiplie a good breed of dogs, they feede them with certaine kinds of ſaltiſh meate [g].

And *Ariſtotle* himſelfe hath not feared to write (which vnleſſe I were warranted with ſo ſoueraigne an authority as his I ſhould not haue done: namely) that mice by eating of Salt doe conceiue [h].

Nor is this more true for the beaſts then for foules. As the diligent obſeruer will eaſily find: For of all foules wee ſee and find by experience that the Doues and Pigions who doe eate Salt with ſpeciall delight are moſt fruitfull, whereupon it is vſuall to lay them ſalt ſtones in their Coats to feede vpon: which that it is not artificiall but naturall and that the Doues eate this not ſo much being brought to it by any art, or practiſe of man, as by their owne naturall diſpoſition, appeares in that the poore birds, rather then they will want it, will ſeeke it and ſucke it out of vncleane places, and picke it with their beakes out of walles and rubbiſh.

And leſt we ſhould imagine it to be ſome peculiarity in the nature of theſe creatures, and not to belong to others: the ancient learned haue obſerued that all liuing creatures doe exceedingly loue it: and eate it with great delight [i]. To which end the teſtimonie of *Gregorie* the great is very remarkeable [k]: *Wee often ſee that ſalt ſtones are ſet before cattell, that they may better ſtrengthen and recouer themſelues by licking the Salt.* By whoſe words it is apparant, it was held good for al kind of creatures without exception: Nor is this vſuall onely in Italy, but in Poland alſo, a countrie as cold as Italie is hotte: It is recorded that they commonly giue their cattell Salt to eate [l].

[g] *Sal gignendi faculatem expergefacit acuitque & proinde qui canibus alendis dant operã, ſalſamentis eos paſcunt, quò ad gignendum reddantur alacriores. Eraſ. & Pierius.*

[h] *Mures abroſo Sale prægnantes, fieri tradit Ariſtot. lib. de nat. Animal.*

[i] *Omnes pecudes ſi ſemel guſtauerint Sal, delectantur illo, Druthmarus in Mat. cap. 5.*

[k] *Gregorius hom. 17. in Euangel.*

[l] *Munſterus Coſmog. lib. 4. cap. 13.*

CHAP.

## Chap. 7.

*That, Salt which makes all other things fruitfull cannot make the earth barren.*

AND as Salt hath this power in reasonable and sensitiue creatures, so and much more hath it vpon vegetables, and vpon the earth the mother and bearer of all vegetables: The more strange is the vulgar opinion, that Salt makes earth barren, and hinders the fruits thereof: which opinion the more generall it is, the more dangerous is the errour of it, and the better seruice is it to mankinde to discouer and remoue it.

I confesse many learned men, speaking cursorily of Salt, and not entring into serious consideration of the matter, haue affirmed that Salt makes earth barren, which if the matter had been questioned and discussed they would not haue done. But aboue all, the Iesuites in their * Commentaries, are most peremptorie in their affirmation hereof: yet to doe them right, they doe not argue the point and then conclude, but onely affirme it barely and by the way; for verily they haue wit enough to haue seene the truth hereof, if euer they had entred into consideration of it: But for my owne part though I will not say as * *Delrio* the Iesuite saith of vs, that this opinion likes me the better, because the Iesuites dislike it: yet this I will say that it likes me much the better that they were not the first finders of it, who haue beene the fathers and founders of such damnable opinions, as *Equinocation, excommunicating, deposing, depriuing and murthering of Kings* [a]: *That confession must not be disclosed though it touch the life of Kings and States* [b]: *that a Priest had better lie with another mans wife then his owne* [c]: *that an Image of God is to be worshipped as God himselfe* [d]. These and such are opinions likely to bee broched

* *Salmeron in nouum Testamentum. Tom. 5. tract. 27. & Tom. 6. Tract. 11 Maldonat. in Euangel. Barradius in Harm.*

* *Delrio in Annot. in Genes. cap. 11.*

[a] *Mariana de reg. lib. 1.*

[b] *Delrio disquis. magic. Tom. 3 lib. 6. cap. 1. sect. 2.*

[c] *Costerus in Enchirid. cap de cœlibat.*

[d] *Greg. de valent in disput.*

out of Ieſuites braines; theſe do well beſeeme them: well, let them haue the honour thereof, which I thinke none will enuie them, (vnleſſe it bee the diuell, who cannot poſſiblie take it well, to bee put to ſchoole by his owne prentiſes:) for our parts it ſufficeth vs to ſee that thoſe who haue been the authours of ſuch opinions, and defenders of ſuch practiſes as theſe, had neuer the grace to be the deuiſers of any good thing. And ſurely we maruell not, if the moſt iuſt and wiſe God would not ſuffer them to be the firſt inuenters of ſo great a bleſſing as this is, who haue beene the authours, fathers and founders of ſuch deteſtable and prodigious opinions.

They would make the world beleeue that their huge volumes of commentaries (wherin I confeſſe there is good learning) doe make vp all defects and ſupplie all wants that be in others, we ſhould the rather haue beleeued it, if they had diſcouered this truth, that promiſeth ſo great happines to the world: but our owne interpreters haue come neare to the knowledge hereof then they haue done; let vs therefore labour to ſet forward that which by them is ſo well begunne.

Firſt therefore ſeeing Salt is a helpe to generation, and a cauſe of fructifying and multiplication in all other creatures; as in man, in beaſts, in foules, in fiſhes; it followeth by the rules of reaſon and law of logicke, that it is alſo of the ſame power and vertue in vegetables; and he that will denie this induction, muſt inſtance in ſome creature that hath life and renewes, wherein the contrary is to be found true, or elſe without foule abſurdity he cannot auoide the concluſion.

And to ſay that the other creatures haue life, but the earth hath none; therefore Salt may worke vpon them, and not vpon the earth, will not ſerue the turne.

For firſt, though it haue not life properly (as ſenſitiue and reaſonable creatures) yet it hath a certain ſpirituall vigour and liuely force in it, by which it fructifies and yeerly renewes, and this force and vigour (which is to it as naturall

turall life is to liuing creatures) doth ſpend it ſelfe in breeding minerals, and ſending out vegetables of infinite variety, and if it bee too much taken on, and not ſometime ſpared, this force and vigour of it will decay: Whereupon it is that husbandmen let the earth reſt euery third or fourth yeere, that ſo the ſtrength and vertue of it may bee renewed.

Now if there be ſuch a life in the earth, as doth by vſe ſpend and weare away, and may bee renewed by ſparing, then ſurely it may alſo bee holpen, ſtrengthened and augmented by that which is the common helpe of Nature.

And further, if the earth it ſelfe had no life in it, yet the fruits, the corne and other vegetables that grow vpon the earth haue a degree of life in them, and that is ſufficient to our purpoſe: for when wee ſay Salt makes the earth fruitfull, the meaning is, it makes it bring forth corne, graſſe, fruits, &c. more plentifull and more wholeſome.

Now that Salt the common helper of all creatures ſhould onely bee hurtfull to the earth, is both vnnaturall and vnreaſonable: Many Philoſophers (ſaith a learned late writer) haue ſaid that *Salt is the ſoule of the vniuerſall, the quickening ſpirit and that which generateth all things.* *Ioſephus Quercetanus in Hermetica medicina.*

Surely then it were more then ſtrange, if that which meeting with the naturall ability of all other creatures, makes them more fruitfull, if that I ſay meeting, concurring, and (with the helpe of arte) cooperating with the naturall vigour of the earth ſhould in it onely loſe his force, and make it more barren then before.

What fault is it (thinke wee) the earth hath made, what great treaſon againſt Nature, or the God of nature hath our mother earth committed, more then her children the other creatures, that ſhe alone ſhould bee depriued of the common benefit of nature? that Salt the ſoueraigne helper of all things ſhould hurt her, that which preſerues all things, ſhould poyſon her, that which quickens all things, ſhould corrupt her, that which makes all things fructifie, ſhould make her barren?

*Terra communis omnium mater. Greg. Naz. orat. 2. de theolog. & Origen. hom. 4. in Ezech.*

Are not we all (euen all creatures) in a ſort children of the Earth, and is not Earth the common mother of vs al? (elſe aske him who being bidden by the Oracle to go kiſſe his mother, fell downe and kiſt the earth)? Shall then Salt loue the children and hate the mother? Can it be ſo beneficiall to them and hurtfull to her: ſo liberall to them, and ſo ſtrait handed to her? O fortunate children, but moſt vnfortunate mother; happie creatures, but moſt vnhappie earth. Let therefore the wilfull be ſtill blind, and he that will be ignorant, let him be ignorant: but let the prudent and wiſe of heart know, that ſeeing Salt makes euery creature more liuely and fruitfull where it comes, it cannot but haue the ſame bleſſing and vertue in the earth, if it be ſeaſonably and moderatly vſed.

## Chap. 8.

### *That Salt makes all good and fruitfull earth; better and more fruitfull.*

AND that this knowledge of theirs may appeare to bee no idle ſpeculation, nor a priuate conceit, I will lay downe ſome demonſtratiue reaſons for the learned and iudicious: leauing the vulgar to that one, and to them the onely ſatisfactorie and perſwaſiue argument, namely, experience.

And firſt that the Earth is inriched and made more fruitfull for Corne, graſſe, fruit trees, and all other vegetables: by diſcreet vſe and application of Salt, I thus make it euident.

All earth is either fruitfull enough in the nature of it ſelfe, and ſo is but a little (eſpecially in this Iland) or it is more or leſſe barren and needs helpe of Art, as the moſt in theſe kingdomes doth.

That which is fruitfull of it ſelfe, is it not hence, by reaſon of the true temper and conuenient mixture of heate and

and moiſture? which as in man, ſo in all other creatures are the cauſes of generation and meanes of preſeruation (as coldnes and drines are of the contrarie): Now what is the radicall moiſture, and naturall heate of any creature, but the ſalt of nature in that creature?

For as the learned teach, in euery fat and good earth there is Salt to bee found: which how ſtrange ſoeuer it ſeeme to the ignorant, yet it is ſo certainly & vndoubtedly true, that a skilful Salt-maker, though but a mechanical man, and ignorant of the ſecrets of Nature, will by meere waſhing extract three kinds of ſalt out of a fat and fertile earth. Seeing then there is a ſalt in all good earth, and the better, fatter, and more fertile earth, the more ſalt in it; and yet ỹ ſalt being extracted or waſhed away, the earth remaining is barren and vnfruitfull: It followeth in reaſon, that that which makes good earth fertile, is onely or at leaſt principally the naturall ſaltiſhnes of the earth.

And this will be cleere, if wee conſider the particular ſorts of good earth. For firſt of all, can there be any earth ſo hot, (in our Climate eſpecially) but it may bee bettered by that liuely and cheriſhing heate that is in Salt? And if that good earth hap to be too moiſt, there is no man will denie but Salt hath power to drie vp the ſuperfluitie of that moiſtnes: as alſo if it be too cold, that Salt is of force to warme and heate it, and to adde ſuch a fire of nature to it, as ſhall put euen a new life into it.

But what if the earth be drie (ſay ſome) how then can it be holpen by Salt, which is alſo drie?

Whether it be drie, or how drie it is, I leaue that ſpeculation to the Philoſophers. For the practiſe I can ſay this, (and that no more then tradeſmen and ſeruants can ſay alſo) that Salt laid vpon clay doth moiſten and ſoften it; which without it becomes exceeding drie and hard. If then all reaſon yeelds, and all men confeſſe that Salt cannot but be good for earth that is moiſt and cold: and continual experience proclaimes that it is good for earth that is hard and drie: And if there be Salt in all good earth, and

*Brewers do ſoften and keepe ſoft the clay, and ſo doe women their dough and leauen by laying ſalt vpon them, which without ſalt they cannot doe.*

the

the better the earth, the more ſalt, and the leſſe ſalt, the worſe earth; and that true ſalt may bee taken out of the good earth, and being taken out, that good earth becomes barren; and that this is not onely affirmed true in the ſpeculation of the learned, but proued true by the practiſe of the vulgar: then I hope that this concluſion will from theſe premiſſes neceſſarily reſult, that good earth is good by reaſon of Salt, either naturally abiding in it, or artificially applied vnto it.

And to adde one reaſon more in few words: why ſhould not Salt haue the ſame power and operation in the earth it ſelfe, which it hath in the fruites, rootes, and other vegetables that come out of the earth? But (ſaith a great and ancient Phyſitian) *All ſalt is, as it were, a ſpurre to other medicines with the which it is mingled: for it maketh them to worke more ſpeedilie.* Therefore in all reaſon it muſt needs alſo worke the ſame effect in the earth, which breeds and beares and ſends out all theſe vegetables.

*Ex relatione Ioſephi Quercetani.*

Now if any obiect, that it is likely enough it will work in that manner vpon the earth, ſo that it will make it fructifie more ſpeedily, and ſpend the vigour of it, and ſo will after a time make it more barren. To this obiection I would anſwere, but that I reſerue it for a more conuenient place: meane time, if this argument doe but euince thus much, that it will for the preſent time make the earth fruitfull, it doth all it came for. Let ſo much then be granted for the preſent, and we ſhall ſhew in due time how to preuent that ſuppoſed inconuenience.

Out of theſe two arguments I hope it is euident: firſt, that good earth is good by reaſon of Salt. Secondly, that all ſimples that come from good earth, doe worke their operation more ſpeedily and liuely by vertue of Salt. Out of both which I hope it conſequently followes, that therefore good earth may be bettered by the ſeaſonable and conuenient vſe of Salt.

## Chap. 9.

### *That Salt makes barren earth fruitfull.*

FOr the land that is barren and needs helpe (as the greateſt part doth) we ſee the induſtrie of man doth helpe it by an application of ſome kinde of Compoſt, the vſe whereof is to ſoften, moiſten, mollifie and fatten the earth.

Now all the Compoſts that generally haue hitherto bin vſed in the world, are of three ſorts: namely, ſuch as come either from Animals, Vegetables, or Minerals.

1. From liuing creatures, as dung of men, beaſts, and fowles: ſhreds of cloath: ſhauings of hornes, &c.

2. From Vegetables or things that grow out of the earth, as the aſhes of many things burnt doe helpe the earth: the droſſe of Diers fatts, *&c.*

3. From Minerals or creatures that are in the earth, as Lime, Marle, Chalke and ſuch like.

But what is it in all theſe that makes the earth fruitfull? Is it the groſſe ſubſtance? Nay it is too groſſe ignorance ſo to imagine. What is it then? Surely as of the meate that man eates, that that fils the bodie is the ſubſtance, but that that feeds, fattens and ſtrengthens the body, and makes it apt for generation, is the ſweet moiſture and liuely ſaltiſh vigour, which nature ſeparates and extracts out of the meate, by that admirable naturall heate that is in the vitall parts. So in Compoſt, that that couers the earth is the ſolid groſſe matter; but that that feedes and fattens and makes it fruitfull is the ſpirituall part, and that is the ſaltiſh vigour that is in all thoſe Compoſts. For they know little that know not there is a ſalt, or a ſaltiſh ſpirit in them, and eaſie to bee extracted by Art out of Dung, Aſhes, Lime, Marle, &c.

Now if the ſaltiſh vigour being extracted and ſeparated from theſe Compoſts: if then, I ſay, the ſubſtance re-

maining be but as drosse and excrements, and will doe no good, but rather bee a burthen and a hinderance to the earth, and if that little that is extracted, doe as much good or more then the whole vnseperated would haue done; then I hope no sensible man can denie, but that which is extracted is that which doth good to the earth: and if the Salt that is in those Composts be the goodnesse and life of them, and that onely or at least the principall thing that makes them good for the earth, and yet is not the twentieth, and in some composts scarce the thirtieth part of the whole, must it not needes follow that Salt it selfe being formally and effectually of the same nature, shall bee a farre better, easier, cheaper, and more powerfull compost for the earth? especially seeing so great a part of these composts doth no good, and in salt there is little that is not good? for whereas it is hard to find a compost, the twentieth part wherof is good, it is hard to find a salt, the tenth part wherof is not good.

Now let him, that hath skill to iudge of the premisses of this argument, iudge of the conclusion and spare not; as for him that cannot iudge of the premisses, let him neuer shame himselfe in denying the conclusion, but let him goe and make triall and then beleeue his sense.

## Chap. 10.

*That Salt is good for fructifying the earth, is proued by testimonie of the learned both elder and later.*

MY next Argument or euidence shall be taken from iudgement and testimonie of others: and that is either {Humane, or Diuine.

Humaine authority and testimonie of the learned shall shew, that this is no priuate nor singular conceit, but the iudgement and deliberation of such of the learned

learned, as haue either purpoſely or occaſionally entred into conſideration of this great ſecret of Nature.

And becauſe to the vulgar, teſtimonies are of ſmall credit, no nor any other arguments, but onely their mother and miſtriſſe experience, and to the learned and iudicious a word is enough, and a little entrance will giue much light, I will therefore be ſparing in this argument, and only giue a double touch or taſte, firſt of the iudgement of the ancient learned in this point; and ſecondly, what the learned in theſe later and riper times haue obſerued and concluded of the ſame.

For the great grand iurie of the ancients, let *Theophraſtus* be the foreman, and ſpeake for all; *Trees and plants* (ſaith he) *are wonderfully holpen by the application of Salt:* Now if trees and plants grow and fructifie better by putting Salt into the earth at their roots (as this great ancient Philoſopher ſaith, and experience teacheth:) then there can bee little doubt, but that it may bee ſo caſt into the earth, and applyed to the roots of corne and graſſe, as it ſhall alſo haue the ſame effect in them. He that ſhall denie this conſequence, let him ſhew ſuch a difference in corne and graſſe from trees and plants as may hinder the force of Salt in them; or elſe with ſhame he muſt be forced to grant it.

*Theophraſtus de Plantis. lib. 3. cap. 14. & 24. vid. Serarium in Iud. cap. 9.*

But if contrariwiſe it proue by practiſe, that Salt may more eaſily worke vpon corne and graſſe then vpon trees and plants: then a *fortiori*, we may conclude, that if it bee good for trees and plants, it muſt needs be better for corne and graſſe.

And for Neoterickes and later learned, let *Quercetan* be heard, who yet liuing, is able to giue a reaſon for what he ſaith, he in his learned booke of Chimicall and Hermeticall Phyſicke hath theſe words: *The effects of Salt in the earth are theſe: It heateth and maketh the earth fatte, it animatet, quickens, fortifies and giues power vnto it: It encreaſeth and giueth a vegetating and growing vertue vnto euery ſeede.* And no maruell though Salt it ſelfe doe ſo, ſeeing that as the ſame author ſaith, The very ſtercoration

*Ioſephus Quercetanus de Chimica et Hermetica medicina.*

or ſpreading of dung and vrine of cattell vpon the earth, (wherein there is but a ſmall proportion of Salt) doth fatten the earth, and is the cauſe that one graine multiplieth into an hundred. And to make all this the cleerer, he vſeth this excellent demonſtration. That (ſaith he) which makes the earth ſproute and renue in the ſpring (beſides the exaltation of the Sunne) is the eleuation and ſublimation of the ſpirits of Salt; which ſpirits ſo eleuated doe fall againe in forme of a dew vpon corne and graſſe: and who is it that knowes not, the dewes are a principall cauſe of vegetation, and that thoſe dewes (ſaith hee) are the ſpirits of Salt and endued with Salt: They which are enemies to this opinion, (and yet thinke themſelues no ſmall Philoſophers) cannot but confeſſe, when they ſee the true Philoſopher extract out of that dew a Salt ſo powerfull as it will diſſolue Corrall and Pearle, no leſſe then other that is extracted out of the ſtrongeſt Salts, &c.

Thus the elder Philoſophers found this true, for trees and plants, and the later hauing made more experience, do affirme the ſame for all other things that grow out of the earth.

Now if any man grant the former becauſe of the authority of the writer, but doubt of the later, and ſay, if it had beene as true for corne and graſſe, as for trees and plants, why ſhould not then ſo great and wiſe a Philoſopher as *Theophraſtus* haue obſerued it as well as the former.

Let that obiecter remember that *Ariſtotle* himſelfe knew the admirable power of the Loadſtone in drawing iron, but knew not the more admirable correſpondencie it hath with the Poleſtarres, (by which the *compaſſe* is made and the earth *compaſſed*:) ſhall therefore the credit of the later Philoſophers be impeached who affirme the later, becauſe *Ariſtotle* could onely ſpeake of the former; I hope no wiſe man will hold ſo fooliſh an opinion.

And let no man hold this any diſparagement to *Ariſtotle* to be ignorant hereof, ſeeing the Apoſtle *Paul* himſelfe knew it not, as is plaine enough Acts 27. nor after the Apoſtles

poſtles time did the primitiue Fathers know it, nor did any of the wiſe and holy men, til within theſe foure hundred yeeres, euer know any ſuch power to be in the Loadſtone, nor that any ſuch vſe could be made of it. Yet for all mens better ſatisfaction in this point, let them know it will appeare to them that are conuerſant in reading the ancients, that Salt was held good and vſefull alſo for corne as well as trees in ancient times: for it appeares by *Homer*, *Virgil*, *Horace*, and by *Pliny* in expreſſe tearmes, that no ſacrifice amongſt the Heathen was offered without *mola ſalſa*: a ſalt cake: now this was made of barley and Salt, and neceſſarily by their lawes muſt bee ſo: and alwaies after their harueſt (ſay the ancients) did they offer this as a ſacrifice of thankſgiuing to their Gods: But why was it of barley and of Salt? of *barley* (ſay they) becauſe it was the firſt corne that men had to feed on, whereas till they had it, men fed vpon acornes: And againe, becauſe it is the graine that is ſooneſt ripe and is gotten with moſt eaſe: To which purpoſe our nation hath a ſaying, that *Barley followes the husbandman into the barne.*

But why muſt this barley bee mingled with *Salt*? for three cauſes ſay the ancient learned: firſt, for the naturall fertility or power it hath to fructifie the earth, and conſequently to make corne encreaſe. Secondly, for the good taſte and reliſhit giues to bread and all meate. Thirdly, for that ſalt is theſigne of loue and ſymbole of friendſhip, and the very Heathen held it fit that they ſhould be in loue and amity, when they came to offer ſacrifice to their gods.

All this is euident by the cleere and expreſſe teſtimonie of learned *Stuckius* and long before him of that great Antiquarie *Cælius Rodiginus*, and many hundred yeers before him, of *Euſtathius* that learned Greeke Biſhop, and the famous expoſitor of *Homer*.

*Stuckius, Antiquitat. conuiu. lib. 1. cap. 30. & de ſacrificijs.*

*Cælius Rodiginus, lectionum Antiq. lib. 7. cap. 1.*

*Euſtathius in Homerum. Il. a. odyſſ. ε.*

Which teſtimonies are ſo plaine, ſo pregnant and ſo full, that I wonder (eſpecially ſeeing they be written both in Greeke and Latine) that the world hath not taken ſuch notice thereof as might moue all men to haue made

triall of ſo excellent and vndoubted a concluſion.

And whoſoeuer of the learned deſire to ſee more touching this point, I referre him to the authors before named, as alſo to *Bernardine Gomezius de Sale* his firſt and ſecond booke.

## CHAP. II.

### *That Salt is good for the earth, is proued out of the holy Scriptures.*

MAny more teſtimonies of the learned might be produced, but I will rather come to diuine teſtimonies, becauſe if they bee direct they be without exception.

And firſt, let all men obſerue, how not a cunning Artizan, nor a wiſe Stateſman, nor a great Philoſopher, nor a learned diuine, no nor an inſpired Apoſtle: but Ieſus Chriſt himſelfe proclaimes to all the world.

*Salt is good.*

Mark.9. Luk.14. And leſt any man ſhould bee ignorant of it, not one alone (which had beene ſufficient) but three of the holy Euangeliſts haue recorded this proclamation of the goodneſſe of Salt.

Luk.14. And one of them addeth, that Chriſt hauing ſpoken it (leſt any man ſhould thinke hee had vſed but a vulgar and ordinarie compariſon) ſeales it vp with that Commandement, which (as learned interpreters do obſerue) is neuer enforced, but vpon ſome excellent and extraordinarie matter, *He that hath eares to heare let him heare:* which as it was principally intended to the myſticall ſalt; ſo was it alſo proportionally, and in a meaſure vnto the naturall Salt, from which Chriſt vouchſafed to draw his compariſon in this place.

*Adiecit poſthac dominus, quod ſolet, cum maximi momenti res inculcat & dignas ſummâ animaduerſione. Qui habet aures &c. Bucerus in Luc. cap. 14.*

Now for as much as this commendation of Salt is beyond exception, in reſpect that the giuer of it being God, can neither be charged with ignorance, accuſed of parciality,

lity, ſuſpected of flatterie, nor miſled by affection, there is no man found ſo vnreaſonable, but confeſſeth in the generall, that queſtionleſſe Salt is a good, and in his kind a moſt excellent creature.

But what is that (ſay they) to the particular goodneſſe now ſpoken of: Becauſe it is good, muſt it therefore needs be good, to make barren earth fruitfull: by that argument (ſay they) we ſhall haue many things good for that vſe: Hony is good (ſaith *Salomon*) hearbs, bread, wine, oyle are good (ſaith *Dauid*) are all theſe therefore good to make the earth fruitfull. Prou. 25. Pſalm. 104.

It is well oppoſed, but let them that make the obiection, be patient alſo to heare the anſwere.

I willingly grant it followes not becauſe Chriſt ſaith *Salt is good*, that therefore it is good for that or this particular vſe: But this I ſay, firſt, that ſeeing Chriſt ſaith *it is good*, therefore doubtleſſe to what vſe ſoeuer it ſerueth, for that vſe it is excellent, and in a ſpeciall meaſure * *Good*. If this muſt be granted, as it cannot bee denyed, then if wee can proue it is good to enrich the earth, no reaſonable man I hope ſhall denie, but by the iudgement of Chriſt himſelfe, it is ſpecially, excellently and extraordinarily good to that purpoſe.

* *Sal eſt res optima & ſummè vtilis. Bucer in Matth. 5.*

Secondly, I ſay further that the reaſon is not alike for theſe particulars inſtanced, and for Salt: for where they are ſaid to be good, they are not ſo cald generally, abſolutely, and indefinitely, but their goodneſſe is particulariſed and reſtrained to that ſpeciall goodneſſe, which they are made for: for it is apparant that they are not good (in any ſpeciall meaſure) to any other purpoſe: for if wee examine the ſame places we ſhall find, that *Honie* is ſaid to be good, but for what? to eate: *bread*, to ſtrengthen the heart, *oyle* to make the face to ſhine: *Wine* to cheere the heart.

But of *Salt* as being a thing of an vniuerſall goodneſſe, and a more generall vſe then any one thing in the world, God pronounceth in a generall propoſition without any reſtraint or limitation: *Salt is good*. As though hee would

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ſet all the wits in the world on worke, and giue occaſion euen to the wiſeſt to ſearch out the particular, manifold and diſtinct goodneſſe, and hidden vertues of that creature: Seeing therefore that men in all ages knew experimentallie that Salt was good for ſeaſoning and reliſh, and after that found it good to preſerue from putrifaction, and afterwards found it good for generation and multiplication in liuing creatures, and afterwards found it good for phiſicke and medicine. And that after all theſe knowne and prooued, and knowne by proofe, Chriſt comes and proclaimes ſtill, that *Salt is good:* what may we thinke hereof, but that he would giue the world to vnderſtand, there is yet one further degree of goodneſſe in it more excellent, and more vſefull, then hetherto hath been either generally knowne, or practiſed in the world.

But thirdly and laſtly, Chriſt himſelfe anſwetes for me to this obiection, for hee in his diuine and alſeeing ſpirit, foreſeeing that cauil and exception might be made againſt this generall propoſition, *Salt is good*; vouchſafes therefore to preuent all ſuch obiections, by deſcending into the particular ſpecification of ſuch vſes of Salt, as might ſeeme moſt queſtionable. To this end let the good Reader obſerue, firſt, the words themſelues, and then the argument which Chriſt frames in the words: The words of the holie text, and ſpoken by Chriſt himſelfe, are theſe:

Matth. 5. 13. By S. *Matthew* thus: *Ye are the Salt of the earth: but if the Salt haue loſt his ſauour, wherewith ſhall it be ſalted; it is thenceforth good for nothing but to be caſt out, and to be troden vnder foot of men.*

Marke 9. By S. *Marke* thus: *For euerie man ſhall bee ſalted with fire, and euery ſacrifice ſhall be ſalted with Salt. Salt is good: but if the Salt bee vnſauorie, wherewith ſhall it bee ſeaſoned: Haue Salt in your ſelues, and haue peace one with another.*

Luke 14. By S. *Luke* thus: *Salt is good: but if the Salt haue loſt his ſauour, wherewith ſhall it be ſalted; it is neither meete for the land, nor yet for the dounge-hill, but men caſt it out: Hee that hath eares to heare let him heare.*

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The purpoſe of our Sauiour in theſe words, is to perſwade his profeſſors, and eſpecially his Apoſtles and Miniſters, to be careſull, that both in their doctrine and conuerſation, they walke according to their profeſſion: that their *doctrine* be ſound, and their *liues* ſincere. And to inforce this perſwaſion the better, hee teacheth them by a ſenſible compariſon; telling them, that looke what Salt is to meate and to the earth, that are his Profeſſors and Miniſters to all other men: ſo that as Salt is moſt excellent to ſeaſon meat, and make the earth fructifie, ſo they by godly doctrine of true religion, are to make all other things in the world taſte and *reliſh* as they ought, and by their godly conuerſation and example, make the world *fructifie* in good workes and fruits of holineſſe.

And to this purpoſe, marke how Chriſt ſaith not barely, you are the Salt: but, *You are the Salt of the earth:* As though hee had ſaid, Looke what naturall Salt is to the earth, the ſame are you to men that liue vpon the earth. Now we know that Salt hath no vſe of ſauouring or ſeaſoning, in reſpect of the earth, but in reſpect of our meates: and yet Chriſt ſaith not, you are the Salt of meates; but, *Ye are the Salt of the earth*; or, You are as Salt is to the earth: Salt applied to meate ſeaſoneth: applied to the earth fructifies: you are not onely as Salt is to meate, but, as it is to the earth: your dutie therefore is to be ſpirituall Salt, and not only to ſeaſon men with ſound doctrine, but to make them fructifie with good works. Now the more excellent Salt is being good, the more vile is it being corrupted (euen as the moſt pretious ointment putrified turnes to the ſtrongeſt poiſon:) therefore Chriſt ſtill purſuing his compariſon, bids his Apoſtles and Diſciples take heed to themſelues, that they ſtand in their integritie both of doctrine and life; for otherwiſe if they become either falſe teachers, or ſoule liuers, then they, who for their holy doctrine and good life are of all others moſt honourable, ſhal of all men in the world become moſt deſpicable; and they that afore were good for ſo many excellent vſes, are now

good for nothing, and who afore were fit for the best companie, are now too bad for the worst.

Which that he may make more plaine to their conceits, and more powerfull to their consciences, he inforceth it by his former resemblance, and telles them, that *Salt as good*, as it is, both for seasoning meate, and fructifying the earth, yet if it haue lost his sauour, and be corrupted in nature, then it preserues not, it seasons not, it cures nor, nay, *thenceforth it is good for nothing*.

For nothing might some say? that seemes not likely; for though it serue not for those higher and nobler ends of seasoning, preseruing, and phisicke: yet sure it may be good for those baser ends of fructifying the earth, and fatting the dounghill: If it bee not fit for the table, yet it is good enough for the ground: if not meete for mans mouth, yet it is meete enough for the dounghill. No, saith Christ, it is not good for any vse; *It is neither meet for the land, nor yet for the dounghill*. As though Christ should haue said, This excellent creature, that hath so many vses, some honorable, some profitable, and all commendable, is now fit for none at all: nay that which is the great fructifier of the earth, and the life of all vegetables, come out of the earth, that which moistens, ripens and fats the dounghill, is now meet for none of all these (being corrupted,) nay it is hurtfull to both, for cast it vpon the *earth* it makes it barren, vpon the *dounghill* it makes it drie. Or more briefly, this is that which Christ saith: Salt which being good is so excellent for the land, and for the dounghill, being corrupted, is neither meete for the land, nor yet for the dounghill.

CHAP.

## Chap. 12.

*Reſolueth a doubt that may be mooued againſt this interpretation.*

VPon which words if any man ſay, it followeth not, that becauſe being vnſauorie, *it is not meete for the land*, therefore being ſauourie, *it is good for the land*, verily hee might as well take vpon him to teach Chriſt how to make an argument, and how to ſpeake properly. And ſurelie they that heard Chriſt were of another mind; for had they thus thought, they would not ſo lightly haue paſt it ouer: but when Chriſt had ſaid, *If Salt haue loſt his ſauour, it is thenceforth good for nothing, it is neither meete for the land nor the dounghill*, they might eaſily haue replied, That is no wonder, for when it is at the beſt, it was neither meet for the land nor dounghill. If then it were neither good for the land nor the dounghill when it was at the beſt, then good Sir (might they ſay) what hath it loſt when it is vnſauourie, it is but ſtil where it was, it is now neither meet for land, nor dounghill, and it was ſo before.

Verily if any man in the world had ſpoken ſuch a ſpeech, or framed ſuch an argument, a man of ordinarie vnderſtanding would ſoone haue diſcouered improprietie in his ſpeech, inconſequence in his argument, and abſurditie in both: but ſeeing this is the ſpeech and argument of him, to whom no imperfection can bee aſcribed, wee may very well ſuppoſe and ſafely collect, that ſeeing Chriſt affirmes, *Salt corrupted is not meet for land:* therefore Salt not corrupted is meet for the land. And let it bee obſerued that Chriſt ſaith not, Salt corrupted is not meet for ſeaſoning nor for preſeruing, but not meet for *land* nor *dounghill:* and why theſe rather then the other? ſurely becauſe all men knew that good Salt ſerues for theſe vſes: and therfore corrupted cannot. But becauſe he foreſaw that few men ob-

ſerued the vſe of Salt, for augmenting the dunghill, and fructifying of earth, and that the world was poſſeſſed with an erroneous conceit to the contrary, the remooving therfore of this dangerous error, *he that is the truth, the way and the life*, takes vpon himſelfe, and to giue all men iuſt occaſion to enter into a more ſerious and diſtinct conſideration of the power and vertues of this creature, he ſaith not, it is neither meet for ſeaſoning nor preſeruing, for al men knew that, but *neither meet for land nor dunghill*, becauſe hee knew that would bee more queſtionable, and ſubiect to more exception.

Iohn 16.4.

And to conclude I would only aske theſe men, one queſtion, If Chriſt had ſaid, that Salt hauing loſt his ſauour, is neither good for ſeaſoning nor preſeruing, would they not then yeeld: that being vncorrupted it is good for both? ſurely they would: and good reaſon, becauſe now they know that good ſalt is good for both theſe vſes. So that then (vpon the matter) Chriſts words are true to them, not becauſe he ſpeakes them, but becauſe they know by experience he ſpeakes true: let all men then be intreated to be ſo reaſonable, that ſeeing they beleeue the one, becauſe their owne experience confirmes it, they would (if not beleeue, at leaſt) not deny the other, vntill by triall they find the contrarie: elſe Chriſt may iuſtly complaine, that his word is of little credit with them.

Again, the learned know, that Salt is good for phyſicke, the ignorant know it not: now if Chriſt had ſaid, Salt corrupted is not good for phyſicke, the countriman would replie, neither was it ſo before. But the learned that know it is good for phyſicke, would inſtruct him and ſay; I know it is, and therfore beleeue me, and if thou wilt not beleeue me, beleeue Chriſt, for ſaying that being corrupted, it is not good for phyſick, he implies that being not corrupted it is good: So that ſtil we ſee men hold this argument good for that they know, and deny it only for that they know not.

CHAP.

## Chap. 13.

*This interpretation is approoued by the like interpretation of the like places of holy Scriptures.*

NOw then to goe forward. As this interpretation ſtands with reaſon, and with the ſcope and purpoſe of Chriſt, and with the words afore and after, and is not repugnant to any other Scripture, (as we ſhall cleare hereafter) ſo it ſeemes to be iuſtified by the receiued interpretation of other places which are parellel and like to it:

Chriſt bids a man in the ſame Chapter; *Agree with thine aduerſarie quickly, &c. for if thou be caſt into priſon; I ſay vnto thee, thou ſhalt not come out thence, till thou haſt paid the vtmoſt farthing.* Here Chriſt vſeth a parable (as he doth in our text:) now let any reaſonable man anſwere, whether it be not prooued by this place, that when he hath paid all the debt, then he may and ought in iuſtice to come out of priſon; which is ſo true in the propoſitiō (or firſt part of the parable) that euen the *Redditio* (the latter and ſpiritual part) it is alſo thus farre true, that if the wicked in hell could ſatisfie Gods iuſtice to the full, they ſhould then come forth and bee deliuered; but therefore they ſhall neuer come foorth, becauſe they can neuer ſatisfie. Matth.5.25.

Secondly, Chriſt by the Prophet complaines of the rebellious and obſtinate Iewes in theſe words; *They haue caſt away the word of the Lord, and what wiſdome is in them?* By which words, not onely that propoſition is proued which is directly affirmed, namely, that they haue no wiſdome in them, that caſt away Gods word; but euen the contrarie alſo, which is not affirmed but implied, namely, that they who yeeld and ſubmit themſelues to Gods word and follow it, they are truly wiſe. And to this purpoſe is this text continually alleaged as well as the former. Ierem.8.9.

Prou.16.7. 3 *Salomon* tels vs, that when a mans *waies please God, he will make his enemies become his friends.* Now these men are not held to wring nor wrong this text, which from it doe collect and conclude the contrarie, that therefore *when a mans waies displease the Lord, he will make euen his friends become his enemies.*

Prou.15.8. & 28.9. 4 When the scripture saith, *The prayer of a wicked man is abominable to God,* no ma doubts to collect out of that place, that the prayer of a godly man is acceptable to God, and al men hold, that it prooues the latter as well as the former.

Genes.3.17. 5 Where God saith to *Adam: Because thou hast done this, cursed is the earth for thy sake:* doe not all men gather from hence; that therefore if *Adam* had not sinned, the

Genes.3.17. earth had not been cursed but blessed? And whereas the iudgement proceeds, and saith, that for his sinne, *in sorrow he shall eat of it all the dates of his life:* from thence do not all men conclude; that therefore if he had not sinned, man had tilled the earth, and reaped the fruits of it without sor-

Genes.3.18. row or sweating? And whereas the iudgement yet goeth further, and saith, that now the *earth (accursed) shall bring foorth thornes and thistles to man:* doe not all men gather and conclude, that therefore when it was blessed, it did not bring foorth thornes and thistles? Now then let any man iudge in reason and a good conscience, shal it follow, that because Christ saith, *He shall not goe out of prison till he haue paied all;* therefore when he hath paied all he may goe out? And because God saith, He that casts away the *word of God is a foole;* therefore he that followeth it is wise? And because *Salomon* saith, *when a mans waies please God, he will make his enemies his friends;* therefore *when they displease God, he will make his friends his enemies?* And because the text saith, *The prayer of a wicked man is abominable to God;* therefore a godlie mans is acceptable? And shall it follow because God saith, *cursed is the earth for mans sinne;* therefore if he had not sinned, it had not been cursed? And shall it not as well follow, that seeing Christ saith, *If salt be corrupted, it is not meete for the land:* Therefore if it bee not corrupted,

corrupted, *it is good for the land?*

And becauſe God ſaith, ſince the fall of man, *The earth ſhall bring foorth thornes and thiſtles*; is it lawfull to gather that therefore, *before the ſinne of man it did not?* And ſeeing Chriſt ſaith plainly, *Salt vnſauourie it is not meet for the land*; ſhall it not be as ſafe for vs to gather, that therefore being ſauourie *it is good for the land?* Surely vpon this euidence let the queſtion goe to iurie of any reaſonable men, and let them iudge and ſpare not.

And yet to make our euidence ſomewhat more cleere and full; If we ſhould aske theſe obiectors, *how the Serpent did goe before the fall of Adam?* they would (it may be) anſwere, hee went vpright: Aske them why? they will anſwere, becauſe it was laid vpon him as a part of his puniſhment; *vpon thy belly ſhalt thou goe.* Out of which words *Calum* himſelfe confeſſeth, many learned and godly interpreters doe conclude; that therefore before the fall, *he did not goe vpon his belly.*

But if the ſame men be asked, *whether the woman ſhould haue conceiued and brought forth in ſorrow and paine, if man had not ſinned?* They will anſwere, that certainly ſhe ſhould not (And indeed they cannot anſwere otherwiſe with any ſhadow of truth.) But aske them why they hold ſo? they will, and needs muſt anſwere, ° becauſe it was a part of her puniſhment for her ſinne; *In ſorrow ſhalt thou bring foorth:* out of which they ſay, it is ineuitably concluded, (and ſo indeed it is) that therefore if the man had not ſinned, *ſhe had brought it forth without ſorrow*, and this ſcripture is daily alleaged to proue the latter (which doth but follow by implication) as well as the former which is expreſly affirmed. Then why ſhould not the words of Chriſt as well proooue by neceſſarie implication, *That Salt hauing his ſauour is good for land*, as they doe by expreſſe aſſeueration, that hauing loſt his ſauour, *it is not good for the land?* For my part I ſee no reaſon, and for better demonſtration that the interpretation holds as well in the one place as the other; let vs parallel them together.

Let

Genes. 3. 14.

* *Mouit quoſdã doctos homines & acutos, vt dixerint ſerpentem recto corpore ingredi ſolitũ priuſquam eo abuſus eſſet Sathan. Calu. in cap. Geneſ. 3.*

° *Credibile eſt abſque dolore pariturã fuiſſe mulierem, ſi non peccaſſet: ſed defectio Geneſ. 3. 16. a Deo huic incommodo tam ſubiecit. Calu. in cap. 3. Gen. Auguſt. de Ciu. Dei, lib. 14. c. 26 Adparientium non defectu genitus, ſed maturitatis impetus, feminea viſcera dilatauit. Vide etiam Peter. Com. in Geneſ. cap. 3. tom. 1 Tertul. aduerſ. Mar. lib. 4. All theſe authors and many more doe ſo gather and conclude out of that ſcripture, that therefore if man had not ſinned, the woman had brought ſorth without ſorrow.*

Let vs therefore compare

The woman before sinne, ——— with Salt before it loſt his goodneſſe.

Or

The woman in time of innocencie, ——— with Salt in his perfection.

*During that time*

The woman is happie, } { *Salt is good:*

*But afterwards*

Man and woman ſins, } { Salt loſeth his ſauour.

*After ſinne*

The woman *brings forth with ſorrow, as a puniſhment* of her ſinne: } { Salt hauing loſt his ſauour, *is not meete for the land,* as a puniſhmẽt of that loſſe.

Therefore Therefore

Before ſinne ſhe *did not bring forth with ſorrow,* } { Before it loſt his ſauour, *it was meet for the land.*

Only there is one difference,

It is certain the woman ſinned, and therfore now muſt needs bring forth with ſorrow. } { It is not certaine, nay ſcarce poſſible, that any Salt ſhould loſe his ſauor*: Therfore it is ſcarce poſſible to find any Salt that is not meet for land.

* *Natura ſalis ſemper eadem eſt, nec immutari vnquam poteſt. Hilar. in Matth. cap. 5.*

Thus we ſee this interpretation ſtands with the receiued interpretation of like places. And this interpretation of theſe words of Chriſt being admitted (as I ſee not how it may be refuſed) then it followeth, that this truth ſtands not only vpon the ground of reaſon, and the probable euidence of mans teſtimonie, but vpon the infallible teſtimonie of God himſelfe in the holie Scriptures: and ſo might be an end of this conſideration, and conſequently of the whole diſcourſe: But that for the better cleering of the truth, and ſatisfying of all men, it is fit we heare what can be obiected againſt it.

CHAP.

## Chap. 14.

### *Answereth the obiections against the former interpretation.*

AS if this truth were affirmed expreſſie in the Scripture, no obiections were to bee admitted, or heard againſt it, (it being impietie once to doubt of it) ſo ſeeing it is, as ſome will haue it, but deduced from the words of Scripture, by an implication, and (as they ſay) ſtands vpon a queſtionable interpretation; it ſeemes therefore not againſt reaſon nor religion to giue the obiectors hearing, as long as their oppoſition is not to quarrell againſt the truth, but to cleare it. And firſt they obiect againſt this interpretation of the words of Chriſt formerlie laid downe, and then againſt the opinion and concluſion it ſelfe.

Againſt the interpretation of the place it is obiected, that it is contrary to all that haue written vpon this text, and that one expoſitor cannot bee produced that hath thus interpreted it. For anſwere, I ſay the latter is not true, the former altogether falſe. There is not an expoſitor that thus interprets it: What if it were ſo? The reaſon is, becauſe the matter hath hitherto been vnqueſtioned, but if it had been mooued, doubtleſſe they would haue ſeene it.

Again, this interpretation is drawne out of a compariſon or *ſimile*: now in compariſons or ſimiles, interpreters vſe not to inquire much into the firſt part, but to beſtow their conſideration vpon the purpoſe, ſcope and end of it, which is the ſecond and principall part. And yet that hinders not, but there may bee a further truth, euen in the former and externall part of a compariſon, then *Prima facie* appeares to euery one.

But whereas they ſay, it is contrarie to all interpreters, I ſay, that is contrarie to the truth: It may be *prater*, but no

way *contra*, for admit there were no Interpreter that gathered this collection; yet there is not one that denies it.

And seeing so many doctrines both of faith and manners, are collected out of the holy text by later Interpreters, which the ancient expositors neuer obserued, because such things then were neuer questioned, it must not seeme strange, if a matter that neither concernes faith nor manners, but onely the exterior state and temporal life of man, did lie vnseene and vnobserued by the most of thē. So that all that can be gained by this obiection, if it were granted for truth, is, that this deduction out of this Scripture was not heretofore made by any former Interpreters, which we might easily grant, as neither much helpefull, nor hurtfull to the cause.

*Theophilactus in cap. 14. Lucæ. Christi discipulus sal debet esse, nō solum ipse bonus existens, sed & malitiæ non particeps, aliisque communicans bonitatem: ita enim se habet Sal, &c. At si sal naturam suam abiecerit, omnino inutile, neque terræ neque stercori accomodū: sic si profuturus alijs reprobus fiat, neque prodesse alijs neque vtilitatem capere possit: neque in terram neque in sterquilinium (inquit) vtile est, insinuans per terram quòd vtilitatem capit, per sterquilinium quòd prosit, &c.*

But I answere further, it is not true that no Interpreter hath thus expounded it: for *Theophilact* an approoued Greeke father, seemes to haue had certaine knowledge hereof, as by his exposition vpon this place may appeare: *Salt* (saith he) *is a most excellent creature, but if it should loose his nature, it is altogether vnprofitable, and neither good for land nor dounghill. Whereby Christ intendeth to teach his disciples, that they all, not onely teachers but hearers, ought to be not only good in themselues, but profitable to others also. Now if he that should do good to others, become a wicked man himselfe, then he can neither profit others, nor take profit by others: to which end, saith Christ, he is like vnsauourie Salt, that is neither fit for the land, nor for the dounghill; meaning by the land, that which receiues good, and by the dounghill, that that doth good.*

These be his words, out of which it is cleere enough hee holds, that good Salt helpes earth: for hee saith plainely, that the earth receiues good. Now it cannot receiue good from the salt, if salt were not good for it: and surely if this Father had imagined that mē would haue made a question of it, he would haue spoken more plainely and fully, as wee know many of the ancient Fathers would haue more fully, and cleerely declared themselues in the points of Transubstantiation,

ſtantiation, and the Supremacie, and the ſufficiencie of the Scripture, and many other great points of religion, if queſtion had then been made of them, as now it is.

S. *Ambroſe* a Latine Father, but much more antient then *Theophilact*, is much more cleere in this pointe: for thus he writes, *The Sea is good and profitable, eſpecially becauſe it helpeth the earth with a needfull moiſture: and by certaine ſecret paſſages like to vaines, it yeelds and deſtilles into it a iuyce, or humiditie very profitable.* Out of which words how cleere is it (that the learned Philoſophers do alſo teach, namelie) that the ſea is the very *ferment*, or the ripener and ſeaſoner of the earth. And to make all the plainer, he proceeds and ſaith: *The Sea is good, for it is a helpe in neceſſities, a refuge in extremities, an augmenter of our pleaſures, a furtherer of health, the conioyner of abſent friends, an eaſe for trauellers, the maintainer of labourers, an aſſiſtance towards tribute, and a remedie againſt barrenneſſe.* I confeſſe there may be ſome queſtion touching the meaning of the laſt words, but whether you reade it, *fertilitatis*, or *ſterilitatis alimentum*, the meaning muſt needs bee, that the holy father ſpeakes it in praiſe of the Sea, as any man will iudge that reades the words. And then it muſt either follow, that it is the nouriſhment of fertilitie, or the remedie of ſterilitie, the worſe whereof is enough to our purpoſe.

The ſame *Ambroſe*, or who elſe was the Author of the Sermons that goe vnder his name, ſpeaking of the words of Chriſt to his Apoſtles: *You are the Salt of the earth*, ſaith, * *As Salt caſt into the waters by Eliſha healed them; ſo the Apoſtles, ſent by Chriſt, did ſo ſeaſon and worke vpon the men of the world (like a powerfull Salt) that delivering them from ſpirituall barrenneſſe, and the weeds of vices, inabled them to fructifie, and bring out the holy fruit of vertues.* By which it is plaine, he interprets thoſe words, *You are the Salt of the earth*, not onely of ſeaſoning, but alſo of fructifying: ſo that

*Ambroſius in Exam. lib. 3. cap. 5.*

*Bonum mare, quia terras neceſſario ſuffulcit humore, quibus per venas quaſdam occultè ſuccum quendam haud inutilem ſubminiſtrat.*

*Ambroſius ibidem.*

*Bonum Mare, tanquam ſubſidium in neceſſitatibus, refugium in periculis, gratia in voluptatibus, ſalubritas valetudinis: ſeperatorum coniunctio, itineris compendium, tranſfugium laborantium, ſubſidium vectigalis, ſterilitatis alimentum.*

*Here with the good leaue of the learned Reader, I would deſire him to conſider, whether in all reaſon (the ſcope and circumſtance of the place conſidered) it is not to*

*be read, fertilitatis alimentum.* * *Ambroſius Ser. 87. Sicut tunc effuſi de vaſculo ſales condiérunt aquas, ita & nunc miſſi a ſaluatore Apoſtoli populos credunt vniuerſos, vt ablatâ ſterilitate vitiorum, prolem incipiant germinare virtutum.*

it cannot be denied, but that this Father held Salt to haue a fructifying, as well as a seasoning faculty.

For the clearer demonstration of which truth, let it bee yet further obserued, that S. *Basil* an ancient Greek Father, giuing counsell to virgins and vnmaried persons, how to liue in continencie, reprooues a fashion that many had, to abstaine from most kind of meates, and to eate nothing but Bread and Salt: *A lasse good soules* (saith Saint *Basil*) *little know they, as it seemes, the nature of Salt: It seemes they imagine it dries vp and makes barren, and know not that Salt is in nature fruitfull and fructifying, and a great furtherer of generation.* What can be spoken more plainely? And surely if it be a fructifier in the bodies of men, being moderately eaten, it cannot but bee a fructifier also in the earth (the mother of our bodies, as *Gregorie Naz.* calles her) if it be temperately applied.

*Basilius de virginitate circa medium.. Aliqui propter continentiæ excellentiam omni obsonio exiliùs, Salem cum pane assumunt: non igitur intelligunt hi salem naturâ fœcundum esse, &c.*

And because the common and vulgar obiection against this truth is, that Salt is hot and drie, because it participates only with the nature of the fire, and is no way at all moist, and therfore can by no meanes do good to drie and barren earth; *Hilarie* therefore another ancient Latine Father, to take away that obiection, tels vs in his Commentaries vpon *Matthew*, that *Salt in the nature and propertie of it is a compound body, consisting of the two elements of fire and water, And of these two it is made one, and is therefore fit for all vses of mankind, and is made as it were for the generall good of man.* Now if Salt in the nature and constitution of it partake with fire in heate, and with water in moisture, and consequently be neither hot nor drie as the fire is, nor cold and drie as the earth is, nor cold and moist as the water is; but hot and moist, hauing in it a heat tempered with moisture, and a moisture that is warmed and quickned with heat; then no reasonable man can maruell, if Salt bee the great helpe of nature for generation, and the great fructifier of the earth, seeing the fountaines, and causes of generation, and fructifying in all animals and vegetables, is the coniunction of these two, heate and moisture, which in no crea-

*Hilarius in cap. 5. Matth. Sal est in se vno continens aquæ & ignis elementum, & hoc ex duobus est vnum; hic igitur in omnem vsum humani generis est factus, &c.*

ture

ture in the world are so equally, temperatly, and perfectlie conioyned as they be in Salt.

If then the iudgement of so many holy, ancient and learned Fathers doe concurre with vs in this point, then it followeth, that the sinewes of this obiection are shrunke, and all the liue-bloud of it is let out, let vs therefore see if there be any more force in them that follow.

## Chap. 15.

*Answereth the first obiection against this opinion, drawne from supposed testimonies of holie Scripture.*

AGainst the truth of this opinion, it is first obiected out of the Scripture: for when God describes a wicked man and his punishment, he saith; *He shall be like the heath in the wildernesse, and shall inhabit the parched places in the wildernesse, in a Salt land, and not inhabited.* How plaine is this to shew that Salt is barren, and makes barren where euer it is? Ierem. 17. 6.

I grant all this: and to make this obiection the stronger, I say further, it is so true, that al salt land is barren, that there are diuers Scriptures more, where wilderneſse and salt ground are made all one. And the Hebrewes doe often vse one word for saltishneſse and barrenneſse, as when we say, God turnes a *fruitful and into barrennes for the sins of the inhabitants*; they say, a fruitfull land into Saltneſse. Notwithstanding, all this makes not against our conclusion, as shall appeare by our answere; which, that it may both better be conceiued, and being conceiued, giue better satisfaction, I first lay downe these grounds. Psalm. 107.

*As the Salt that must helpe the ground must be temperatlie vsed: So too much salt is exceedingly hurtfull to the ground.*

As we see in our bodies, fresh meate hurts vs, but powdered or salted is fit and wholesome; but if it bee extreme Salt, it also hurts: so is it in the earth, applie it moderate-

lie, it warmes, cherisheth and fructifies: too much, and it dries, burnes vp and distroyes. And we confesse, and experience confirmes, that all ground where Salt is predominant (as where Salt-pits are) is vtterlie barren and vnfit for fruit, as long as it is so.

*For the proofe of all this, let the learned be pleased to reade Valesius de sacra Philosophia cap. 34.*

Now all these places doe speake of earth, which is salt by nature, or by the plague of God vpon it, and so is wholie salt, and such earth is a curse, for it is wholly barren, which though it be most true, yet that hinders not, but that Salt may helpe the earth that wants it, if it be moderatelie vsed. For though it bee true, that extreme salt meat hurts the stomack; yet that hinders not but meat in some measure salt may helpe it: So though it be true, that extremitie of Salt hurts the earth, yet that hinders not, but that a competent measure may helpe it. And as it followes not, meat extremely salt hurts the stomack; therefore meat salted can no way helpe it: no more doth this, Salt in extremitie hurts the earth, therefore no Salt can doe it good. And that these Scriptures speake not of ground which is temperately saltish of it selfe, nor such as whereunto Salt is orderly applied, but of ground extremely, wholly, and naturally salt, I will demonstrate first by collation of Scripture with Scripture, and then by the iudgement of the learned Interpreters.

First for Scripture, let the discreet Reader be pleased to compare the 29. of Deuteronomie 23. with the forenamed Scriptures; there the Lod describing how he will curse and plague the land of Iurie for the sinnes of the inhabitants, which before was a fruitfull and plentifull land, hee saith:

Deut. 29. 23. *All the land shall burne with brimstone and Salt, it shall not be sowne, nor bring foorth, nor any grasse shall grow therein, but it shall be like the ouerthrowing of Sodome, which God ouerthrew in his wrath and anger.* Let vs here obserue, that when God makes this fruitfull land barren, he saith not, hee will make Salt be sowne in it, but hee will alter the very nature of it, and make it so Salt, that *it shall euen burne with Salt.* And it is certaine, that where Salt is predominant, it burnes vp

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the land, and ſo vtterly conſumes all the moiſture and fatnes of it, as it is fit neither for corne, fruite nor graſſe. Whereupon the text proceeds and ſaith: *It ſhall not bring fourth, nor be ſowen, nor graſſe ſhall grow therein*, &c. Out of which words as this (and this alone) neceſſarily followes, *Therefore ground altogether ſalt, is altogether vnfruitfull*: ſo if the other places bee compared herewith, and the words, phraſes, faſhion, purpoſe and ſcope of them be aduiſedly conſidered, it will appeare they carrie no other ſenſe, nor can admit any other interpretation.

And as this is cleere by collation of Scripture, ſo learned Interpreters haue ſeene as much, namely, that not the *ſaltiſhnes* of the earth, but the abundance and predominancie *and extremitie of ſalt* is that that makes it barren.

Of the elder Interpreters ſome of the beſt haue interpreted that place of the 107 Pſalme (which ſeemes to bee the principall againſt this opinion of ours) in theſe words: *Salſus humor*, &c. *Saltnes where it is predominant vtterly deſtroyes all fruitfulnes* [a]:

And therefore, ſay others, doth the text ſay, *he turnes a fruitfull land into ſaltneſſe*: becauſe *euery place where Salt raignes is barren.*

And to the ſame end, ſaith *Plinie*: [b] *Euery earth where Salt naturally breeds is barren and yeelds nothing.* Out of all which it is euident enough, that in all like places, by the iudgement of Interpreters, the thing that hurts the earth is not Salt, but the *extremitie of Salt*, which was neuer cald in queſtion.

[a] *Salſus humor, vbi dominatur, fœcunditatem tollit, Caſſianus: & Gloſſa ord. in Pſal. 107. In locis ſalſuginoſis terriſq; ſumma ſolet eſſe ſterilitas. Muſculus. Salſus humor, vbi dominatur, fœcunditatem tollit: ſicut eſt terra in qua inuenitur Sal. Iudolphus in Pſal. 107. Salſugo: (non Sal) terram a fruſtu reuocat. Arnobius in Pſal. 107.*

[b] *Plinius lib. 31. cap. 7.*

CHAP.

## Chap. 16.

*Answereth the obiection drawne from the sowing of conquered Cities with Salt.*

[a] Iudges 9.

AND whereas they vrge that place where *the Citie destroyed was sowen with Salt*, [a] and thence collect that when men would make any earth barren, they vsed to sow Salt in it: for answer, I say, that both the ground is weake, and the collection naught.

[b] *Alber. Gentilis de iure belli, lib. 3. cap. 7.*

The ground is weake: for howsoeuer some say it was a fashion amongst the Iewes to sow Salt in Cities [b] destroyed, yet they can shew no such thing done ofter then once, and that, by a wicked vsurper and a Tyrant *Abimelech*: so that an example, and a single example, and that one example being of a wicked man, is but a weak foundation whereupon to frame an argument.

[c] *In perpetuæ detestationis symbolum, Iustinus in annot. Vrbem in tantum vastauit, vt ad omnem hominum habitationem redderetur inutilis; in cuius signum, priscorum more, sal per totam vrbem sparsit & quasi seminauit. Pellicanus in Iud. 9. Vide Serarium. Montanum. Carthusianum. Lyram, &c. In lib. Iud.*

But if there were 100. examples, and of the best and wisest Conquerors that had done so, and consequently the ground of this argument were neuer so good: yet I am sure the consequence is nothing worth: for whereas they imagine, that Conquerors sowed Salt in Cities subdued, to the end to make them barren, they iudge to hastily. For the greater number and better sort of Interpreters vpon that place of Iudges, doe hold, that *Abimelech*, and after his time other Conquerors vsed to doe so in places conquered, not so much, *in signum sterilitatis*, as *desolationis, detestationis & perfectæ victoriæ* [c].

In token of *detestation* saith *Iunius, Tremellius, Serarius, &c.* In token of *desolation* or vastation saith *Pellican, Montanus, &c.* In token of full and *compleate victorie* saith *Carthusian, Lyra*, and many other Interpreters of speciall note. And that these were the ends of that custome vsed by conquerors, appeares, in that this was neuer done but in some speciall cases: as when a citie, and a people had rebelled against

gainſt their Prince; or had perfidiouſlie broken their couenants, and faith; or had wilfullie and obſtinately held out ſome coſtly and tedious ſiege. In theſe caſes, the Conquerors to puniſh their rebellion and treacherie, or to bee reuenged vpon them for their obſtinacie, and to ſhew themſelues ful and perfect Conquerors, did ſolemnely cauſe Salt to be ſcattered vp and downe, not the fields, but *the ruines of the Citie* [d], to ſhew to the world, that both the beſieged had deſerued, and it was now alſo in their power, to make that place vtterly vnfit for habitation, and to be a wildernesſe. And ſurely no maruell if ancient wiſe men made ſowing of ſalt to bee a ſigne hereof, for ſeeing the earth, which is wholly and naturally ſaltiſh, is vtterly barren; they therefore in euidence that they were perfect Conquerors, ſcattered Salt vp and downe the Citie, to ſhew it was now in their power to make that place vtterly inhabitable, and that earth vtterly vnfit to bring foorth any thing for mans vſe. To which end, they made choice to ſow it with that, whereof a ſufficient quantitie would make vtterlie barren the beſt earth in the world. And this ceremonie was as well performed by ſowing a little, as if they had ſpent neuer ſo much. And this is the greateſt victorie that can be: for to take and ouerthrow a Citie is victorie; but to make it inhabitable, is the height of conqueſt. And that ſowing of Salt in Cities ſubdued, was done, not to cauſe a preſent, but to threaten a perpetuall barrenneſſe and deſolation, is euident enough, firſt by the iudgement of Interpreters: let one ſpeake for all, *Theodoret* an ancient Greeke Father, in his queſtions vpon this booke, mouing this verie queſtion: Why was this Citie ſowne with Salt, anſwereth: *Hoc denotabat ſterilitatem, quia ex Sale nullus fructus naſcitur*; This did demonſtrate barrenneſſe. Marke, he ſaith not, it was done *to cauſe a barrenneſſe, but to denote or ſignifie barrennes*: for as he ſaith moſt truly, where Salt is predominant, or out of Salt it ſelfe, nothing growes. Againe, the ſame alſo will appeare, by viewing the examples of this fact, which in all ages haue not been many.

[d] *Sæpè, in ruinis ciuis ſeminato: Ioſeph. Antiq. Iudaic. lib. 5. cap. 11.*

For beſides that of Sichem and *Abimelech*, ſpoken of in the Iudges, and by [a] *Ioſephus*, I find none in ancient time, whereas therfore *Albert. Gentilis* ſaith, it was the common cuſtome of the Iewes to ſow Salt in Cities ſubdued [b], and yet can name none but this one, (and the Scripture is ſo full of examples to the contrary,) let him defend himſelfe, for I cannot.

[a] *Ioſephus lib. 3. cap. 11.*
[b] *Gentilis de Iure Belli. lib. 3. cap. 7.*

Since Chriſts time an ancient writer ſaith, that *Ælius Adrianus* the Roman Emperor cauſed Ieruſalem, for their rebellion, to be ruined and ſowed with Salt [c]. In later times *Sigonius* reports, that great *Fredericke* did ſo to Millaine, for their ſo often and treacherous rebellions, and breaking of faith [d]. And *Toſtatus Abulenſis* writes, [e] that ſome Cities in Spaine haue been ſo ſalted (but ſurely that needed not to be done in Spaine for barrenneſſe, for it is barren enough of it ſelfe, which ſhewes that it was done rather in *ſignum deteſtationis*, then *ſterilitatis*:) theſe few excepted, I confeſſe in my reading I neuer obſerued any more in all ages: I doubt not but ſome may produce more. But this I will ſay, that no man can ſhew out of theſe, nor any other, that it was done to make the earth barren by that ſowing, much leſſe can they frame an argument thence, that therefore Salt moderatelie vſed doth make ground barren.

[c] *Druthmarus in Com. in Mat. cap. 5.*
[d] *Sigonius de regno Italiæ lib. 13. & 14.*
[e] *Toſtatus ſuper Iud. quæſt.*

CHAP.

## Chap. 17.

*Anſwereth the obiection, that it may helpe the earth for a time, but cannot continue.*

IT is further obiected, that it may be, Salt for a time at the firſt may make earth fruitfull, by opening it, and making it the faſter put foorth the force and the vigour of it: but when it hath made it ſpend it ſelfe, it will then make it more barren after a time.

For anſwer, I ſay, briefly; that this obiection might carrie ſome ſhew of waight, if the obiectors were able as well to demonſtrate, that Salt vſed vpō ground, would make the earth haſtily and vntimely ſpend it ſelfe, as we are to ſhew, that it will make it fructifie and ſend foorth: but as long as we know the one by Practiſe, and they onely imagine the other by coniecture, ſo long there is little life in this argument, let them pleaſe themſelues as much in it as they will. When they can prooue their aſſertion, it is reaſon we giue a further anſwer; till then, it is as eaſie, and as reaſonable for vs to denie it, as for them to affirme it, as once a great Father ſpake in a greater matter. *Hierome.*

Meane time thus much we will ſay to the obiection, for the ſatisfaction of the ſtudious, That the liuely heate and vigorous moiſture that is in Salt hath power, firſt, to ſtirre vp, agitate and prouoke the generatiue, and fructifying facultie that is in the earth, or any other creature: and this the obiectors wil not denie, for al the learned do concurre in it.

Further we ſay, that it augments that facultie, by rectifying the *coldneſſe* and *drineſſe* of the earth, and by adding ſtrength to the *moiſture* and *heate* that is in the earth. If then it bee of power not onely to *prouoke* the earth to fructifie, but to *augment* the fructifying facultie that is in the earth, by controlling *coldneſſe* and *drineſſe*, (which are the

enemies) and aſſiſting *heate* and *moiſture*, the friends and furtherers of generation, then we doubt not to conclude, that as long as there ſhall not want *earth* for Salt to worke vpon, nor *ſalt* to helpe that earth, ſo long ſhall Salt bee of force to make the earth fructifie. Fire lieth hid in aſhes (ſay they) and will lie there long; bring more wood and the fire will breake out, and bee ſtrong for a time, but after a time will weaken and goe out ſooner, then if none had been laid on: But then (ſay I) lay on ſtill more wood, and ſo ſtill more, and then the fire is ſtronger and ſtronger, and will neuer goe out. So a fructifying facultie is in the earth, and works of it ſelfe, (though weakely) adde *ſalt* to it, and (ſay they) like enough it will irritate the earth, and make it ſend out his force, and worke better for a time, but will ſpend it ſo haſtily, as after a time it will be conſumed, and become more barren then before: True (ſay I) if no more be added: but as, lay on more matter, and the fire continueth, ſo applie more Salt, and the force of the earth continueth, and ſtill adde more (in order and meaſure) and thereby that force and facultie of the earth ſhal waxe ſtronger, and neuer be ſpent.

And this ſhall ſuffice for this obiection, till they can bee able to prooue their aſſertion, but before that, we hope to prooue to the world by that vnanſwerable argument of laſting experience, that it is as good and powerfull to continue, and augment the fructifying facultie of the earth, as it is in the beginning to prouoke it, and ſet it on working.

CHAP.

## Chap. 18.

*Anſwereth the laſt obiection, that one compoſt cannot be good for all earths.*

IT is laſtly obiected, that *earths* are of ſeuerall and much different natures, *Salt* is one, and of the ſame nature: it therefore may happily bee good for ſome, but how is it poſſible to helpe all earths: vnleſſe, ſay they, you will make it, that [illegible] of nature, or as the bewitched multitude doe of Tobacco, who make it good diet for all bodies, and phyſicke for all maladies: we ſee (ſay they) dung is good for ſome grounds, marle for other, lime for other, aſhes for other, &c. but what one thing can be good for all grounds? As this meat (ſay they) is good for ſome, but it is halfe poiſon to other bodies, this ſauce pleaſeth ſome, but is vnpleaſant to other ſtomacks.

This obiection makes the faireſt flouriſh, but indeed carrieth the leaſt ſubſtance of all other: which that wee may make good, wee will craue leaue to examine all the particulars. And firſt be it that the ground be good, namelie, that earths are of ſeuerall natures: yet that therefore one kind of compoſt may not be good for them all, followes not: for mens bodies are of ſeuerall, and very diuerſe, and ſome almoſt of contrary conſtitutions, yet *bread* is food for euery man, and *water*, or that which is confected of water, is drinke for euery one, of what complexion or conſtitution ſoeuer, nay not onely for men in health, but euen for weake and ſicke bodies.

Againe, whereas they ſay, *ſome Compoſt is good for ſome earth, and ſome for other.* Be it ſo: But let them conſider and anſwere, why is any Compoſt good for any ground? is it not principally for the *ſaltiſhneſſe*, that is in that Compoſt? If they denie it, then let them ſeparate the *ſaltiſhneſſe* from the *ſubſtance*, and they will anſwere themſelues: for

they will finde the *ſubſtance* remaining, is but an vnprofitable droſſe, that will doe the earth no good.

If they grant it, (as they muſt doe, becauſe it is certainly and experimentally true) then let them anſwere further: Shall euery Compoſt be therefore good for the land becauſe of the *Salt* that is in it, and ſhall not *Salt* it ſelfe be good (in a meaſure) for all land?

If they replie, and ſay: If Salt be good for all land, and Compoſts be but therefore good, becauſe of the ſalt in them; why then ſhould not euery Compoſt be good for all land?

I anſwer, becauſe in euery other Compoſt though there be Salt, yet there is ſomething elſe beſides Salt: ſo that though the Salt in euery Compoſt bee good for euery earth, yet the other properties and qualities that bee in ſome Compoſt, may bee ill for ſome earth: wherefore though that Compoſt be good for that earth in reſpect of the Salt in it, yet becauſe that Salt in ſome Compoſt is but little, and the euill thing in that Compoſt is much, therefore it followeth that though euery Compoſt haue ſome Salt in it, and all Salt is good for all land, yet euery Compoſt is not good for all land.

But in Salt there is nothing but Salt, nothing contrarie, nothing diuers from the nature of it ſelfe: Therefore though euery Compoſt bee not, yet may all Salt be good for all kinds and ſorts of earth.

Which that it may bee yet more apparant, let theſe obiectors know, that though it be granted that euery Compoſt is not good for euery earth, yet the Salt that is in any Compoſt is good for any earth (good, I ſay, in a meaſure for all, though not ſo good for ſome as for other.) If they doubt, whether the Salt that is in any Compoſt be good for all grounds, let them either beleeue them that haue tried it, or elſe good reaſon they make triall and beleeue themſelues.

If then they will make their obiection good, and ſatisfie vs, let them extract that ſalt out of that Compoſt they

ſay

say is ill for this or that ground: if when they haue done, that Salt bee good in any measure for that ground, is not the victorie ours? if it be hurtfull for it, then they haue answered vs, and we will yeeld: till then wee care not what reasonable man be iudge betwixt vs in this point.

Now if this ground bee firme, that though this or that Compost be ill for one kinde of earth, yet the Salt of that Compost is good for it, being rightly extracted: Then we will turne the point of this obiection against the opposers; and out of their obiection gaine an argument for our selues.

For if the salt of a Compost that is ill for some land, be yet good for that land, and yet that salt is mixed with other things in that Compost which are not good; how much more then is Salt it selfe good for that land, which is mixed with nothing, but is pure of it selfe?

And to goe further, if the very ground of this obiection were strictly examined, it would prooue (it may be) scarce so sound as they conceiue it. They say some Compost is good for some ground, and some for other, but none for all, and that which is good for some, is ill for other: this they build vpon. And yet if they were asked what ground is *dung* ill for, it may bee they would take time to consider, and at last would answere; That indeed it is good for all, more or lesse; but not so good for some ground as for other. And I pray you, doe wee say any otherwise of Salt? Doe wee affirme that it is equally good for all kinds of earth? Nothing lesse: But this we say that it is good for all land, for some more, for some lesse, but in some measure and degree good for all. So then thus farre we conclude with them, that as *Dung* is not equally good for all land, no more is *Salt*.

But wee must extend this consideration further, and therefore desire these obiectors to obserue that this dung which of all Composts (now in vse) is most generallie and most powerfully good, hath of all other Composts the

most

moſt Salt in it: and conſequently is neereſt vnto the nature of Salt it ſelfe. The truth whereof appeares in that (as the learned and diligent in this kind haue obſerued) the beſt dung in the world is that of *Pigeons*: which of all other creatures doe moſt naturally and delightfully feed vpon Salt.

*See a French Author called De Serres in his booke of Agriculture.*

Now if *Dung* (which is moſt ſalt of all Compoſts) be the beſt Compoſt both for generalitie and efficacie, of all others; and of all dung, *Pigeons*, which is moſt ſalt: Then I hope this is a good euidence to proue, that therefore *Salt* it ſelfe, how euer it be not ſo good for ſome ground as for other, yet in ſome meaſure and degree is for all kinds of land, the moſt generall and the moſt effectuall Compoſt in the world.

To conclude, theſe obiectors argue thus: As no *meate* is good for al bodies, nor al *ſauce* for al ſtomacks, but that, that helpes ſome, hurts other, no more can one Compoſt be for all lands: therefore allowing (ſay they) that *Salt* be a good Compoſt for one ground, yet it may be ill for another.

I anſwere, this argument is but a compariſon, and compariſons may illuſtrate but proue not. Beſides, the ground is weake, or rather falſe: for howſoeuer it is hard to finde any fleſh or fiſh, or fowle, or other naturall or artificiall meate, againſt which ſome particular conſtitutions (or rather ſome particular bodies) haue not ſome diſlike: yet how eaſie is it to name diuers kindes of fleſh, and other meates, which bee good and wholeſome for all kinde of men, and all particular bodies, (excepting ſome few) in whom is ſome ſecret and ſupernaturall Antipathie againſt that kinde of meate: for which as no reaſon can be giuen, ſo no rule can thereof be made, much leſſe any argument from thence be framed. But ſurely we need not to feare any ſuch Antipathie to bee in any part of the earth: yet let vs grant it, and this compariſon brought by them will ſerue our turne notwithſtanding. For let Salt be as good a compoſt

post for all sorts of grounds, as Beefe or Mutton, Hens or Pigions are meate for mens bodies, and wee will aske no more.

Yet that these obiectors may haue good cause to plead full satisfaction: let them know there is one meate that is good for all bodies without exception, and that is the great *strengthner of the heart*, bread; and one sauce, that is good for all mens stomacks in the world, and that is the great *seasoner of all things*, namely Salt: which is so true, that the Ancients vnder the names of Bread and Salt, comprehended all things requisite either to the necessitie or comfort of mans life. And he that will deny this, it is pitie he should inioy the strength of bread, or the reliſh of Salt.

Psalm. 104.

*Sal ſapit omnia. See* Erasmus *in his Chyliad. and* Pancirollus *de rebus perditis.*

Now if this be so, then see how faire an argument (for illustration) these opposers haue made for vs. *As there is one meate good for all bodies, and one sauce for all stomackes: so there may be one compost good for all grounds.* We grant all: let them denie what they please. And for the conclusion, let the prouidence of God be here obserued, who hath giuen one and the same seasoner to Mens bodies (that came from the earth) and to the Earth her selfe the mother of their bodies: whereupon wee may the more safely conclude, that as that great seasoner (Salt) is good, in some degree, for the bodies and stomackes of all men, so is it profitable, in some measure, for all sorts of Ground: onely let men bee warned here to take heed of too little, and too much, and wisely to auoid both extremes. For as it is in our bodies, *Eat no bread:* how hurtfull is it, though a man did eate otherwise neuer so excellent meat: *Eat too much*, and of all surfets it is the most dangerous: eate competently, and it strengthens, and (so it bee within a measure) the more bread a man eates, the stronger he is.

*Omnis ſaturnio mala, panis autem peſſima.*

Againe, *eate no Salt*, and raw humors will soone oppresse the bodie: *eate too much*, and it hurts another way: *eate moderately*, and it rectifies all humors, and cherisheth and strengtheneth the vitall parts. So is it for *land*: lay on too much and it hurts, but applie it moderately, and it is the

*Valeſius de ſacra philoſ. cap. 24.*

life and ſtrength of good earth, the rectifier of bad earth, and fructifier of all. Let me then conclude as I begun, and giue that aduiſe for Salt, which the holy Ghoſt doth of hony, (the two onely creatures, of their rancke, which God himſelfe calles good) *Eat hony, ſaith Salomon, for it is good; but eate not too much.* So ſay I: *Vſe Salt, for it is good: but vſe not too much.*

Pro. 25. 16. 27.

And thus haue I finiſhed my poore and plaine diſcourſe. And though, I confeſſe, I haue not read nor met with ſo many of my mind, nor had that helpe herein from other writers, as we generally haue in other matters: yet I am farre from arrogating to my ſelfe, to bee the firſt inuenter, much leſſe to haue power to conclude any thing in this matter. My purpoſe onely was and is, to ſet better wits on worke, and to giue wiſe men occaſion to conſider better of ſo worthie a ſubiect: ſo it may happily come to paſſe this buſineſſe may receiue a glorious proceeding, though it be diſgraced with ſo poore a beginning: and that ſhall be verified of it, which was ſpoken of another matter; *Though thy beginning be ſmall, yet thy latter end ſhall greatlie increaſe.*

*FINIS.*